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December 2006

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**BYU**





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**Cover (Mark A. Philbrick):** Jennifer Fuentes, a member of Living Legends, is dressed in traditional Alaskan Native regalia representing the Yup'ik Tribe. Members of Living Legends showcase their talents and culture by performing the dances of Native America, Latin America, and Polynesia. In addition, group members regularly share, along with hundreds of other multicultural students, their heritage with the BYU campus community during winter semester's Heritage Month. See *related story* on page 18.

**Inside Front (Marcus McCoy):** Each summer, Multicultural Student Services invites hundreds of multicultural students to campus to encourage higher education. The Abraham O. Smoot Building is one of many buildings on BYU's 560-acre campus these students visit. See *related stories* on pages 30 and 32.

**Inside Back (Liz Rhodes):** Balancing high above the ground, Sarah Johnson from Lusby, Maryland, trusts those below will catch her if she falls. This year's SOAR theme, "Rise to new heights," came to fruition on the first day of the week at a ropes course. Taking on these heights, everyone learned to trust one another, support each other, and work as a team. See *related story* on page 32.



# FROM THE *Director*

Lisa Muranaka



All of us experience ailments and afflictions which are manifested in various forms in our lives. Each of us is to suffer through and endure well the afflictions which the Father seeth fit to inflict upon us (Mosiah 3:19). He knows what we stand in need of in terms of development and spiritual growth. He is also extremely cognizant of what He requires of us and what His promises are in return. When there is a chasm between what is required and what we feel able to do before the promised blessings, Heavenly

Father and Jesus Christ not only know what we need but they also know how to succor us in times of need. They are aware of when we are in need of healing, particularly when we do not have the capacity or ability to heal ourselves.

All throughout Christ's mortal life, thousands of people approached the Savior with hopes of being healed. There are numerous testimonials of how Jesus Christ demonstrated compassion and mercy, healing those with sufficient faith to be made whole again. Some of the stories seem to address the same ailment or affliction; however every person was healed in an individual way demonstrating that the Lord knows each of us by name. Let me share three examples from the New Testament where Jesus took the opportunity to heal the blind.

First, from Matthew 9:27–31, two blind men cried out to Jesus for mercy. The multitude rebuked the blind men saying that they should hold their peace, which made them cry out even more. Jesus stopped, stood still, and asked them what they wanted Him to do. When the blind men responded they wanted their eyes to be opened, Jesus asked if they truly believed that He could heal them. When they said, "Yea, Lord," he touched their eyes and said it would be done according to their faith and they opened their eyes and immediately received sight, and followed him.

Second, in Mark 8:22–26, a blind man was brought before Jesus. Jesus took the man by the hand, and led him out of Bethsaida. He spit on the blind man's eyes and put His hands upon him. Upon doing this, the Savior asked the man what he was able to see. He could see but things were still blurry. The Savior put his hands upon the eyes of the man one more time and asked him to look up. At that time, his sight was completely restored and he saw clearly.

Third, in John 9:1–14 Jesus taught His disciples an important lesson. They passed a man who was blind from birth. The disciples asked if it was the man or his parents who had sinned in order for him to be cursed with blindness. Jesus responded neither had sinned. The man had been born blind so that the works of God could be made manifest in him. The Savior then spit on the ground and made clay to anoint the eyes of the blind man. He instructed the man to go wash in the pool of Siloam. He obeyed the Savior, and he was granted sight for the first time in his life.

All three of these examples speak of the healing power of Christ. Yet Jesus exercised His power in different ways according to individual needs and faith. In the first example, the blind men already knew of the Savior and his healing power. Hearing Jesus was passing by on the street was enough for them to cry out to Him for mercy. They demonstrated an unshakable faith, even amidst public rebuke. They did not let the unbelief of others deter them. They knew a simple touch was enough to restore their sight and they were blessed according to their faith. The scriptures describe how they followed the Savior after being healed, but I believe they were following the Savior before they were healed and that they would have continued to follow Him even if they had remained blind.

The second example speaks of both faith and timing. Why did Jesus and the blind man have to leave the city in order to begin the healing process? Why did Jesus Christ need to place His hands upon this man's eyes not just once, but twice in order to heal him completely? I do not know the answers to these questions. I do know Jesus took the man by the hand. There is something personal and intimate about taking someone by the hand that demonstrates care for individuals. I also know Jesus could have completely healed the man with one touch. Nevertheless, I am convinced the Savior knew what He was doing and that He was succoring this man according to his individual needs and that this healing required a gradual process.

In order for the blind man in the third example to be healed, he was required to follow the Savior's instructions. He also had to demonstrate courage to be completely obedient in every detail. In addition, he had to be willing to allow the works of the Lord be manifest through him. He did not solicit the healing or the healing process, but he graciously followed the Savior and his instructions and was healed.

Blindness is but one possible ailment in life. There are many challenges we face and although the physical healings are miraculous, it is oftentimes the healing of our souls or the inner afflictions and ailments which are invisible to the human eye that requires even more miraculous faith. Afflictions require our individual attention to overcome them and cannot be surmounted without the Savior who knows how to succor us as individuals. May we through our trials, challenges, suffering, and fear remember to get down on our knees and seek after the healing hands of the Savior. And may we have the faith and courage necessary to allow the Savior to heal us as individuals and to succor us as only a loving God can do in His eternal embrace is my prayer for all of us.

Lisa Muranaka

*Director, Multicultural Student Services*



# EAGLE'S EYE *Staff*

For more than thirty-five years, the *Eagle's Eye* staff has kept others informed about Multicultural Student Services, BYU, and our local community. We are a unique group who represent a range of cultures, striving together to bridge differences and encourage unity. As we work for *Eagle's Eye*, which will now be published once a year, we help each other become better writers, workers, and people.

This year we say goodbye to longtime *Eagle's Eye* photographer and staff writer Marcus McCoy, who graduated in August 2006. We welcome new employees Allison Johnson, Liz Rhodes, and Thomas Reed, and thank former staff members who volunteer their time and talents to further our publication.



**Liz Rhodes**

Growing up in Colorado Springs, I decided to attend BYU after learning about The Church of Jesus Christ of Latter-day Saints. Now in my fourth year here (but not my last), I'm double majoring in music and English. Writing music and prose are two of my passions, and I was thrilled to record my first solo album this year, *Red and Yellow*.

The longer I've been at BYU, the more I appreciate the good people that fill my life: people who teach me truth, who know life's hardships and triumphs, who embody qualities that I want in myself. To become someone better than I am through that goodness is my primary goal for the future.



**Thomas Reed**

As a junior majoring in electrical engineering from Bothell, Washington, I spend a lot of time doing science and math to work towards graduating from BYU in 2008. After graduation, my plan is to continue with a master's degree in electrical engineering. But my big goals are to be able to support a family, use my knowledge for good in the world, and give meaningful service. Bringing education and opportunity

back to Hopi lands is an important vision for me. I know that success is possible if I help expand the dreams of future generations.



**José Figueroa**

My ancestors have blessed me. Through their struggles, they have afforded me many opportunities and I cannot look back in time or even look at myself without feeling a great debt. And through this debt, I have found my responsibility to mankind—one of service.

As a sociology major, I am interested in finding solutions to problems that face my community. I plan to use my talents to implement change that will bless people as I have been blessed.



**Allison Johnson**

My fascination with other cultures started at a young age and has led me to travel to far off places and have many culturally enriching experiences. Through a study abroad program to Italy and a humanitarian aid trip to Uganda, I have learned much about the outside world and my place in it.

Hailing from Spanish Fork, Utah, and considering a double major in English and geography, my experience thus far at BYU has been positive. I am certain that my position at *Eagle's Eye* will enrich my experience at BYU even further through the cultivation of knowledge, writing skills, and greater cultural awareness.



**Marcus McCoy**

Six months ago, I never thought I would be flying over mountains, visiting foreign lands, making my living in the corporate world. I've come to realize that life is exciting because I don't know what's around the corner for me. You make plans, but the Lord intervenes and places you where He needs you.

After graduating from BYU with my bachelor's degree in psychology, I have ventured into the world of business. Working at *Eagle's Eye* showed me that I can be successful at anything. I've been blessed to be in the position I am now.

## BYU Engineering Week

by Thomas Reed

Since 1951, National Engineers Week has promoted awareness of engineering in education. The week commemorates the birthday of George Washington, our country's first president and first engineer.<sup>1</sup> At BYU, The Fulton College of Engineering and Technology celebrated with activities between February 21 and 24, 2006.

During the week, a career fair hosted more than fifty engineering and technology firms such as Boeing, Micron, Intel, and Pixar. Students also voted for their favorite faculty

member in each department and competed for cash prizes for best academic papers, posters, booths, and displays on engineering topics. A concluding banquet featured speaker Dr. Brent Strong, professor of manufacturing engineering technology.<sup>2</sup>

### NOTES

1. National Engineers Week Foundation, "Common Questions about National Engineers Week," <http://www.eweek.org/site/News/faq.shtml>.
2. Ira A. Fulton College of Engineering and Technology, "BYU Engineering Week—February 21–24, 2006," Brigham Young University, [http://www.et.byu.edu/news\\_engineeringr\\_week\\_2006.htm](http://www.et.byu.edu/news_engineeringr_week_2006.htm).

## Hunger for Equality

by Liz Rhodes

While servers scurried with multiple course dinners to a mere handful of neatly trimmed tables, hundreds of onlookers crowded on the brown-blanketed floor, eying the catered meals passing by.

Later, the floor-friendly groups pinched and spooned grains of rice into their mouths, sharing a plate of beans, rice, and a few tortilla chips between five or six people.

BYU's annual Hunger Banquet (February 24–25, 2006) randomly assigned guests to First, Second, and Third World dining circles, creating an animated representation of the world's poverty.

International music and dance performers preceded keynote speaker Ko Bo Kyi, a former political prisoner and human rights activist from Burma. Kyi spoke about his experiences in prison after peaceably standing up for his beliefs in opposition to the oppressive Burmese government. He encouraged guests to be proactive against injustices in Burma and to write members of Congress. Kyi also presented a lecture entitled "Please Use Your Liberty to Promote Ours: Burma's Human Rights Crisis" on February 24.

Proceeds from the Banquet were donated to humanitarian aid organizations worldwide.

## BYU Multicultural Courses

by Thomas Reed

In September 2006, the psychology department offered a new course, Psychology 390R, to improve graduate school options for multicultural students. This class is just one of several courses that explores multicultural issues for students of all majors.

Elementary Education 351 and Secondary Education 353 cover multiculturalism in education. History 367, Latin American Studies 211,

and Sociology 113 discuss past and present African American, Hispanic, and other multicultural issues in American history. Music 203 teaches about the world's cultural music, and several religion courses offer help with family history for specific ethnicities.

Regardless of background, BYU has stimulating classes for students desiring to learn about America's many cultures.

## Here and Abroad

by José Figueroa

With students from over 120 countries, Brigham Young University is one of the most internationally minded universities in the nation. It's also a launch pad for students wishing to embark on a worldwide adventure.

The David M. Kennedy Center for International Studies offers opportunities to be culturally enriched through study abroad programs, internships, international volunteer opportunities, and field studies. Students travel to exciting destinations such as China, Mozambique, Guatemala, Italy, and more.

The Kennedy Center's objective is "to mold the brightest students today who will serve the people and nations of the world tomorrow—a commitment that extends beyond classroom theory" into the real world.<sup>1</sup>

For more information, visit [kennedy.byu.edu](http://kennedy.byu.edu).

### NOTE

1. David M. Kennedy Center, "Welcome to the David M. Kennedy Center for International Studies," Brigham Young University, <http://kennedy.byu.edu/aboutus/welcome.php>.



## New Associate Dean

by Allison Johnson

Sarah Westerberg, from Billingham, England, has been named the new associate dean of students. Working alongside Jonathan K. Kau, current associate dean, she hopes to “make excellent contributions to the work of Campus Life, particularly in the areas of assessment and evaluation so that we can measure the outcomes of our programs in new and exciting ways.”<sup>1</sup>

Westerberg and her husband, Tyler, have one young son, William. At Oxford, she completed her undergraduate in geography, and received a master’s degree in public administration from BYU, and is currently working on a doctorate in educational leadership. Since coming to the United States from England nine years ago, she has held several positions at BYU and is a welcome addition to the dean’s office.

### NOTE

1. Sarah Westerberg, e-mail to author, October 27, 2006.

## New Alumni and Visitors Center

by Liz Rhodes

On June 23, 2006, Prophet Gordon B. Hinckley celebrated his 96th birthday at the groundbreaking of the building bearing his name. Knowing not many structures are built for someone still living, President Hinckley joked that BYU President Samuelson “concluded I was only half dead, and that we would go forward accordingly.”<sup>1</sup> The new Alumni and Visitors Center will open in Fall 2007.

President Hinckley hopes “this house [may] be a respite, . . . a retreat where former students and others can go to be renewed and refreshed.”<sup>2</sup> The building, a new gateway to the university, will welcome alumni and visitors to take part in the BYU experience.

*To learn more or contribute funds to the building, visit [alumni.byu.edu/gbbb](http://alumni.byu.edu/gbbb).*

### NOTES

1. Gordon B. Hinckley, quoted by Anna Chang-Yen, Prophet Breaks Ground for New Alumni and Visitors Center,” *Daily Herald*, Saturday, June 24, 2006.
2. *Ibid.*



Mark A. Philbrick

Gordon B. Hinckley stands with his personal shovel in hand at the groundbreaking of the new Alumni and Visitors Center bearing his name.

# Community Corner

## Hale Center Theater

by Allison Johnson

Founded by Nathan and Ruth Hale, the Hale Center Theater in Orem has been a great addition to Utah Valley’s performing arts scene for many years. Hale Center provides a fun atmosphere where people can see plays, take music and acting classes, and audition for shows. The theater puts on an array of comedies, dramas, and musicals throughout the year. Their 2007 performance season includes many great productions such as Walt Disney’s *Beauty and the Beast*, *Lucky Stiff*, and *A Christmas Carol*.

The Hale Center Theater is located at 225 West 400 North in Orem. Shows run Monday through Saturday, beginning at 8:00 PM, with some Saturday matinees.

*To learn more about the Hale Center Theater, visit [haletheater.com](http://haletheater.com).*

## America’s Freedom Festival at Provo

by Marcus McCoy

Many take freedom for granted, remembering only on the Fourth of July the sacrifice that gives us freedom all year round. Is one day enough to give tribute to the thousands of souls who have perished for the freedom that we have? No. For this reason the events of America’s Freedom Festival at Provo, Utah, celebrate liberty and promote patriotism from June through August 2006.

“One of America’s biggest and best patriotic events,”<sup>1</sup> the festival consisted of 25 annual events including the Patriot Service, where Dr. Stephen R. Covey shared a patriotic message; the Freedom Run, which included a 5K, 10K, and one mile; the Stadium of Fire, a combination of fireworks and patriotic entertainment;

and more. “The purpose of the festival is to commemorate our Day of Independence and celebrate the spirit of America by creating festivities that instill a deeper sense of patriotism in the hearts of those involved.”<sup>2</sup>

*For more information about the festival, visit [freedomfestival.org](http://freedomfestival.org).*

### NOTES

1. American’s Freedom Foundation, “About Us,” America’s Freedom Festival at Provo, [http://www.freedomfestival.org/p\\_about.asp](http://www.freedomfestival.org/p_about.asp).
2. *Ibid.*

# Asian Fusion

## Asian Festival 2006

by Thomas Reed

"Asian fusion" describes the explosive combination of modern Asian-American pop culture and ancient tradition. This was the theme for BYU's annual Asian Festival, celebrated with song, food, and dance on January 28, 2006.

About 200 student volunteers and event staff prepared traditional and modern dances, martial arts exhibitions, cultural booths, and demonstrations for Asian Fusion. Julian Tay, a senior from Singapore majoring in mathematics, commented on his experience. "[Asian Festival] is really fun. I can get in touch with my real culture."<sup>1</sup> Tay, like many others, has a style unique to himself, one that represents a blend of age-old tradition and modern Asian-American culture.

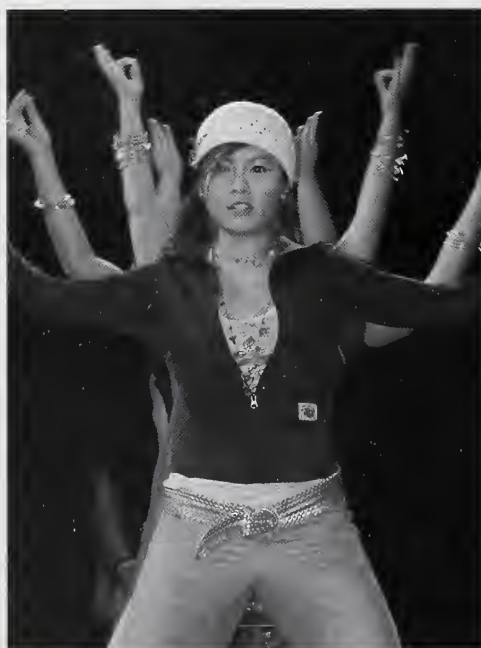
Singapore dancers, including Tay, formed four lines representing the



"Diverse City" in which they live. Groups represented the Indian, Chinese, Malay, and Caucasian influence in the city. The performers combined past and present with Chinese-influenced *tai-chi* movements and beautiful modern choreography.

Demonstrating "Asian fusion," the Korean dancers depicted two contrasting dances showing the connection between the country's deep history and progressing present. Dancers wore elaborate gowns in the *jindallae*, a Korean dance named after a native spring flower. The dancers took the audience on a traditional journey to pick the blossoms. Then, representing Korea today, the *Han-Gook-In* dancers put on their warm-ups, turned their hats sideways, and danced to the latest hip-hop tunes.

Volunteers were excited to mix past and present culture. Aiko Toma, a sociology major from Tokyo, Japan, participated in the Japanese *eisa* dance and commented, "Here [in the United States] we are proud to present our traditional roots that are in us, [but] we've got a modern taste in the middle of our dance too."<sup>2</sup>



New to this year's show was a Japanese Taiko Drum group based in Salt Lake City, Utah. The seven-member group used large, barrel-shaped drums and thick wooden drumsticks to combine powerful rhythms and artistic choreography. Taiko is a recently revived ancient folk art based on a traditional folk tale about the Japanese sun goddess, Amaterasu. Angered by her brother, the goddess sealed herself into a cave and the world darkened. Uzume, a sly goddess, knew how to get her out. While dancing on an overturned *sake* barrel, the other gods caused such a commotion singing and dancing that Amaterasu came out to see, restoring sunlight to the world. Thus, Taiko was born. Today Taiko is a popular musical art form across the United States, especially among Japanese-American circles.<sup>3</sup>

By attending the street festival during Asian Festival, students learned about living in each country. Small tastes of art, traditional clothing, and pop music were a special treat. Learning directly from students representing each country was a big part of Asian Festival 2006. It was a fun synthesis of Asian tradition and popular culture that brought the spirit of Asia to the BYU campus.

*Asian Festival 2007 will be held Friday, January 26, 2007.*

### NOTES

1. Julian Tay, interview by author, Provo, Utah, January 26, 2006.
2. Aiko Toma, interview by author, Provo, Utah, January 26, 2006.
3. Stan Shikuma, "Taiko: Spirit and the Drum," Seattle Kokon Taiko, <http://www.seattlekokontaiko.org/skthistory.html>.

**Upper Left:** Taiko drumming appeared at BYU's Asian Festival 2006 for the first time. Taiko drumming is a Japanese folk art revived in the mid-twentieth century and is now popular in the United States.

**Lower Left:** BYU students Hao Bo Dong from Shanghai, and Zijun Lan from Hefei, China, present Chinese art, writing, and clothing in their street festival display.

**Lower Right:** Melissa Xia from Singapore leads performers in showcasing her "Diverse City." They mix popular and traditional dance elements from China, India, and the Malay Peninsula.



# More than Strength of Words

## American Dreams: A New Permanent Exhibition

by Liz Rhodes

The BYU Museum of Art's (MOA) new permanent exhibition, *American Dreams: Selected Works from the Museum's Permanent Collection of American Art*, opened February 24, 2006 to replace *150 Years of American Painting*, its eleven-year-old predecessor. "We were anxious to have visitors recognize that new meanings emerge from works of art displayed in new contexts,"<sup>1</sup> commented Marian Wardle, the museum's curator of American art, regarding the decision to display the permanent collection thematically instead of chronologically.

Including pieces by Maynard Dixon, Mahonri Young, J. Alden Weir, Andy Warhol, and others, the *American Dreams* exhibition groups artwork into three thematic sections: "The Dream of Eden," "American Aspirations," and "Envisioning America."

### The Dream of Eden

While "strength of words, though spirit-born"<sup>2</sup> may fail to describe the Eden of America's beautiful countryside, the "Dream of Eden" display examines the evolution

of the land from purity to destruction with thought-provoking visuals. Juxtaposing pristine landscapes and pastoral scenes with photographs of Eden gone wrong, subsections "Nature Unblemished," "The West as Eden," and "The Occupation of Eden" study this metamorphosis of paradise.

### American Aspirations

Abraham Lincoln stated, each of us "may have through this free government . . . an open field and a fair chance . . . that [we] may all have equal privileges in the race of life, with all its desirable human aspirations."<sup>3</sup> As individuals toil from rags to riches, the ideal that everyday men and women can reach the stars of success remains a key component of the American Dream. "American Aspirations" includes idealistic visions of success in recreation, aristocracy, entertainment, leisure, and affluence.

### Envisioning America

In James Russell Lowell's "Ode," the American poet

*could believe the promise of to-morrow,  
And could feel the wondrous meaning of to-day;  
He had a deeper faith in holy sorrow  
Than the world's seeming loss could take away.*<sup>4</sup>

Despite the destruction of Eden and the disparity between those with rags and those with riches, "Envisioning America" illustrates the identity and promise of our nation. In this section, patrons examine the transcendent identity of the American girl, worker, soldier, refugee, pilgrim, and even the American car. Curator Marian Wardle hopes visitors "will think about the way that artists have portrayed and envisioned America [and] how works of art affect how we think about our country."<sup>5</sup>

The museum officially celebrated the opening of *American Dreams* with a reception on March 1, 2006, treating guests to cheese-cake (an American dream itself) and live music.



A war poster shows a vision of the American Girl gripping the Star and Stripes, fighting alongside stalwart soldiers.



The American Dream takes wings in Abbot H. Thayer's *Noon*, (1921). This life-size angel beckons patrons towards the heart of our nation with open arms.

The Treble Maker's, a local barbershop quartet, and bluegrass band Mason Dixon serenaded patrons perusing the galleries with four-part harmonies and Southern classics like "Orange Blossom Special" and "The Devil Went Down to Georgia."

Mason Dixon guitar player and songwriter Trent Blackham appreciates the enduring connection between music and the visual arts. "I think the arts are often a place for dreamers," he commented, "because they're sometimes a form of escape. But also, they give us something to express ourselves with and lift others up—that's what the American Dream is all about."<sup>6</sup>

### NOTES

1. Marian Wardle, telephone conversation with author, February 27, 2006.
2. Jones Very, "Nature," in *American Song*, ed. Arthur B. Simonds (London: G.P. Putnam's Sons, 1894), 60.
3. Abraham Lincoln, "Speech to the 166th Ohio Regiment," *The Collected Works of Abraham Lincoln*, vol. 7 (New Brunswick: Rutgers University Press, 1953), 512.
4. James Russell Lowell, "Ode," *American Song*, ed. Arthur B. Simonds (London: G.P. Putnam's Sons, 1894), 83.
5. See note 1.
6. Trent Blackham, interview by author, tape recording, Provo, Utah, March 1, 2006.

# The Music of Reconciliation

## Native American Musician Bill Miller Speaks at BYU

by Liz Rhodes

Bill Miller, Grammy Award-winning Native American musician, presented two lectures at Brigham Young University on March 30, 2006: "The Role of Native American Music in Ancient and Modern Native American Culture" and "Racial Relations and Reconciliation." Miller, visiting Provo to play a benefit concert, has performed nationwide with groups such as Pearl Jam, Tori Amos, and the Bodeans.

Having produced more than fifteen albums, Miller overcame the obstacles in his way, letting his message soar on wings of song. "We didn't have much," he recalls from his upbringing on the Stockbridge-Munsee Reservation in Wisconsin. "There was nothing but woods, trout, and a Zenith radio that picked up AM stations across the country. I'd hear Barbra Streisand, the Beatles, Stones, B. B. King . . . I became a fan of all kinds of good music and the emotion it can capture."<sup>1</sup>

Sponsored by the Charles Redd Center for Western Studies, his lecture on "The Role of Native American Music" had people crowded in the aisles and outside the auditorium doors. "Don't tell me that [music] doesn't heal you,"<sup>2</sup> he said, discussing the role of music as means of reconciling and building bridges between cultures. Miller chooses "to bless people rather than curse them, to be a peacemaker rather than a warmaker."<sup>3</sup>

With his contemporary style, Miller combines traditional Native American sounds with folk and blues influences. Even with the music he holds sacred, he has "learned to adapt and adopt. I think that's why the Indian people have stayed alive." He demonstrated the subtle sounds of the Native American flute saying, "You can't get that from digital music." Miller encouraged everyone to keep Native American music "alive in the traditional and in the new. . . You've got to just allow us back into the family."<sup>4</sup>

In "Racial Relations and Reconciliation," Miller stressed the importance of eliminating hatred and disharmony in our personal lives and amongst cultural groups. "I grew up over here in the minority culture," he said, pointing to a diagram drawn on the board. "Some of you grew up in the majority culture. It doesn't make you any worse or any better," he said. Each of us has experienced



Mario Castellanos

Grammy Award winner Bill Miller visited Brigham Young University, presenting two lectures before playing a benefit concert later that evening. Miller combines traditional Native American sounds with contemporary styles, harmonizing cultures as well as music.

"resistance and pride, and we're scared of each other—we don't know each other, we don't eat together, we don't hang together enough."<sup>5</sup>

There is danger, though, in the notion that ethnic groups should be tolerated or assimilated. "Now, I tolerate the wind and the rain and all that," Miller assured, "[But] when I married [my wife] twenty-eight years ago, did I get on the altar and say 'I will tolerate you for all time?'"

"Each one of you," he went on, "has a separate quality that does not need to be assimilated into society . . . You can't assimilate

our uniqueness into society; what we have to do is reconcile to become a new culture."<sup>6</sup>

Miller was asked his opinion on the status of American Indians and what can be done for their people. He responded by describing the dangers of being acted upon versus being the one to act. "When I was a kid, we used to get these boxes . . . of left footed high heels, if you can believe that," he said. "[But] from an Indian point of view . . . I am sick of being somebody's mission field. I want to be on the mission field with you!" Heads nodded in agreement. "If we victimize our own people too many times," he warned, "they're going to act like it."<sup>7</sup>

"I was really impressed with all of Bill's lectures. . . He was sincere in everything he said," commented Josh Meek, a BYU senior who helped coordinate Miller's visit to the university. "Having Bill come and speak broadened the minds of the student body and shed some light on a topic [race relations] that we sometimes have difficulty addressing."<sup>8</sup>

Miller's faith in reconciliation rings true in his music and in his message. "Take a hold of your life in a new way, and walk down this road of reconciliation. It's a powerful road, man," he said. "I want you, and you, and you to have an *excellent* life . . . Seek it! Believe me. It's there."<sup>9</sup>

### NOTES

1. The Official Bill Miller Website, "Biography," Bill Miller and International Web Design, <http://www.billmiller.net/bio.html>.
2. Bill Miller, "The Role of Native American Music in Ancient and Modern Native American Culture" (lecture, Brigham Young University, Provo, Utah, March 30, 2006).
3. See note 1.
4. See note 2.
5. Bill Miller, "Racial Relations and Reconciliation" (lecture, Brigham Young University, Provo, Utah, March 30, 2006).
6. *Ibid.*
7. *Ibid.*
8. Josh Meek, e-mail to author, April 10, 2006.
9. See note 5 (italics added).



# Christ Remembered

## A New Exhibition at BYU's Museum of Art

by Allison Johnson

The BYU Museum of Art's (MOA) new exhibition, *Beholding Salvation: Images of Christ*, chronicles Christ's life and ministry through more than 170 paintings, sculptures, icons, and engravings. This artwork allows the viewer a glimpse into Christ's birth, baptism, ministry, crucifixion, and resurrection. Museum of Art Curator Dawn Pheysey said, "The intent of the exhibition is to explore the ways in which artists throughout the centuries have encouraged viewers to meditate on and contemplate the life of the Savior."<sup>1</sup>

*Beholding Salvation: Images of Christ* displays works of art dating from the fifteenth century to the present, created by an array of artists. These artists include old masters such as Dürer, Rembrandt, and Bloch and some contemporary artists including Ron Richmond. The majority of the artwork was created to further the cause of religious sects. The works all strive to depict Christ. Pheysey commented, "We can learn much about the divine nature of Christ's ministry from the works of these artists—Catholic, Protestant, or Latter-day Saint—and from the iconography that facilitates communication of these ideas. Whether motivated by personal beliefs, commissioned by a wealthy patron or mandated by a religious institution, these images have the ability to teach and reinforce religious doctrine and promote private contemplation."<sup>2</sup>

In conjunction with the exhibit, a lecture series will be provided to help enhance the viewer's understanding and appreciation of the artwork. Starting in January 2007, lectures sponsored by the BYU Department of Religious Education will be held on Wednesday evenings addressing the events of Christ's life and ministry. On Thursday evenings, there will be art history lectures addressing artistic styles used in Christian art. All lectures are free, open to the public, and take place at the MOA.

Dawn Pheysey and BYU religion professors S. Kent Brown and Richard Neitzel Holzapfel have also compiled a book, *Beholding Salvation: The Life of Christ in Words and Image*, in addition to the exhibition. The book contains more than 75 color illustrations from the exhibition that best represent and chronicle the life of Christ. Regarding the book, Professor Holzapfel said, "We live in a multicultural and pluralistic society with various faith traditions, cultural expressions, and ethnic identities. The exhibition and the book allow us to appreciate the differences among us as we celebrate something in common—the life, death, and resurrection of Jesus Christ."<sup>3</sup>

*Beholding Salvation: Images of Christ* opened November 17, 2006, and runs through June 16, 2007. Tours of this exhibition, on display in the MOA Marian Adelaide Morris Cannon Gallery, are free to the public. To contact the museum, call 422-8287 or visit [moa.byu.edu](http://moa.byu.edu).

James Taylor Harwood (1860–1940) *Come Follow Me*, 1922. Oil on Canvas, Museum of Church History and Art



### NOTES

1. Dawn Pheysey, e-mail to author, October 31, 2006.
2. *Ibid.*
3. Richard Neitzel Holzapfel, e-mail to author, November 1, 2006.

**Above:** Harwood's oil painting, *Come Follow Me*, beautifully conveys the message of coming unto Christ.

**Below:** Bloch's oil painting, *Christ Healing the Sick at Bethesda*, depicts Christ's selfless love as He administered to the sick.

Carl Heinrich Bloch (1834–1890) *Christ Healing the Sick at Bethesda*, 1883, Oil on Canvas, Brigham Young University Museum of Art



# Carry You Through

## STUDENT SPOTLIGHT: LIA FARNSWORTH

by José Figueroa



Initially, I sat down with a tape recorder, ready to capture all that is Lia Farnsworth. One minute into the conversation, however, I realized that it would be impossible. She didn't close herself off, nor was she shy by any measure. Indeed, anything I asked she'd answer without any inhibition. But I quickly learned that Lia Farnsworth is less like an ATM and more like the New York Stock Exchange.

Though small, with a gentle voice, Lia Farnsworth is beyond intelligent and talented. There's little, if anything, that she touches that doesn't burgeon with success. She's a whiz at anything academic and shines as a virtuoso violinist, not to mention she's a powerful long-distance swimmer. Ironically, Lia Farnsworth would have you believe she's average not because she's overly modest or even afraid of what you'd think; rather, her many accomplishments are not immensely important to her. For Farnsworth, they're like waypoints on a map.

"You always want to get to a set point, and once you achieve that set point, you realize that you can always improve more. There is never a level of perfection," she said. "So when I started out playing the

violin, I realized that I wanted to be at a certain level and once I got to that level, I realized there was still more improving to do." Farnsworth seems to see life as a progression. "I don't think I could ever just say that I have achieved the success that I've wanted to in any of my pursuits," she said, "because you can always grow in whatever you're doing."

When I inquired who or what motivates her constant success, she said, "My main hero is probably my Korean grandpa. [Joining The Church of Jesus Christ of Latter-day Saints was a] difficult conversion process, but he endured after his conversion. In Korea, the churches are kind of like your social circles: they're very set. So [initially,] he wasn't interested in joining the Church, but later on . . . he was finally baptized," she explains. "He was a very, very strong-willed person. . . . Joining a strange church in Korea at that time caused him to lose most of his [psychiatric] patients, all of his friends, and colleagues. [Yet] he determined it was the right thing to do and he went with it."

Farnsworth, like her grandfather, is good at giving her all. And that's not a trait that she limits to those come-and-go, shining days. Though her life has surely been filled with imperfect moments, she seems to have an attitude that puts her on top in the end.

During her freshman year at BYU, Farnsworth came to see that college life was anything but easy. "[BYU] was a completely different mode of thinking. [It] was really humbling," she recalls. "In the middle of freshman year . . . I was really struggling because no matter how hard

I personally tried, it felt like my efforts weren't being rewarded with the proportionate amount of success. I think at that point, I began to realize that . . . you can't compare yourself with other people, and you have to rely on the Lord to give you direction and to give you the strength you need to get through."

She also expounded upon the differences between spirituality and academic pursuits. "In your spiritual life, it's a little bit different because you come to realize that you want to continue progressing and be a better person, but there's a point at which you realize that you can't continue on alone," she says. "That's where the Atonement and Christ come in, and that's what is really important: spiritually you have to rely on the Lord and not your own strength to carry you through."

Farnsworth's constant pursuit of excellence is coupled with a tough, enduring faith. She's a charming, fiercely intelligent, and exciting person, overflowing with a love for life. But above all, she understands that the strength that will "carry you through" is often not your own, but God's.



# Beyond Expectations

## STUDENT SPOTLIGHT: JOHN KWARM

by Liz Rhodes



Marcus McCoy

“It’s kind of fun to surprise people . . . to know that when they’re done with a conversation with me after the first time meeting me, their first impression is not what they’re leaving with. I like that.”

Do you know what surprised me about John Kwarm? When you ask him where he wants to go in life, or what he wants to do—even if you ask him simply who he is, he answers. He knows who he is, where he’s from, and where he’s going. And in a world where choices are infinite and answers seem few, meeting someone like Kwarm is like breathing pure oxygen—really refreshing.

After our first conversation I thought, well, here’s a fellow that knows how to play this game of life! He has high standards which he knows aren’t easy, but he has this trick up his sleeve: first, he realizes that others have high expectations of him; second, he expects just as much for himself; but to top it off, he decides which expectations are crucial and does whatever it takes to meet them.

So meet John Kwarm, for whom an education isn’t just a ticket to future employment, but a product of honoring his faith, family, and integrity. Education is “one of the ways that we can worship our

Heavenly Father,” he said. “As opposed to secular learning and faith butting heads with each other, they go hand in hand.”

Coming from Alexandria, Virginia, to attend SOAR (Multicultural Student Services’ summer program for high school juniors), Kwarm realized there exists a “balance between education and religion,” and BYU is a great place to exercise that balance. “By the time I left, I knew I wanted to come here,” he said, entering BYU in 2000. Majoring in political science and history, Kwarm meets the demands of student life with grace, planning to attend law school or become a professor. Because he’s serious about his goals, Kwarm’s endurance keeps him going “no matter how long it takes” to succeed. Like I said, this is a man who knows what he wants.

But beyond self-motivation, Kwarm’s mother, who passed away this year, inspires him more than anyone. “I read her journal a few months ago,” he said. “She wrote a little bit about [her education], why she stopped where she stopped, and it was because I was born. She was very happy about that; there were no regrets in the entry at all. She described how things were hard; there was no money, things were very scarce. She did her very best . . . I realized that she sacrificed a lot for me.”

“A lot of the things she’s done ever since I was born, she’s done because of me. That’s been the biggest inspiration,” he pointed out. “When I understood a little more what was at stake, and how much time and energy my mom had put into all of this, [I became] more serious about studying.” His mother’s passing brought many of his goals into perspective, and

Kwarm has been more determined to succeed since. His dedication to his schooling has in turn affected his entire family, including extended family from Ghana. “I think they really do appreciate the fact [that it’s important to me]. This is the first generation that they’ve seen have these opportunities.”

What Kwarm doesn’t do is worry about what others expect he should be, especially concerning his heritage. Having participated in BYU’s Black Student Union, not to mention Salsa Club and Pow Wow too, he thinks “of being black as not a category, but just a description. . . . I’m pretty sure there are people out there who assume that I have to listen to rap music and I have to love it . . . and I have to wear baggy jeans,” he said. “I can do those things, but I feel like it’s not mandatory. I can stray away from what people expect without feeling I’m doing injustice to my background.”

Kwarm served a mission for The Church of Jesus Christ of Latter-day Saints in Uganda, establishing “a greater connection [with Africa]—not purely because my ancestors came from there,” he said, but because the spirit of the people touched him. Kwarm also spent a semester at BYU–Hawaii and the Polynesian Cultural Center and learned “there is something to gain when you leave your comfort zone . . . when you go beyond your limit.”

“Of course, people look at each other and they look different, but I find [differences] easier to overcome when you get to know somebody.” And getting to know John Kwarm, you’ll find that whether he’s learning from others or learning about you, there’s a lot to learn from him too and much more than you may expect.

# Finding Joy in Teaching

## ALUMNI SPOTLIGHT: BRENDA BEYAL

by Allison Johnson



Courtesy Brenda Beyal

today. Beyal reflects, "My childhood really ingrained in me the need for family."

After attending local schools for most of her childhood, Beyal came to BYU after graduating from Tohatchi High School. She received an engineering scholarship to study in New Mexico, but gave it up to come to BYU because of the prompting of her older brother, a BYU alumnus as well. "I didn't always want to go to BYU," proclaims Beyal, "but my brother said that I would get such a great education there. I really listened to what he said and I did it."

When Beyal arrived at BYU, she knew she had made the right decision. Beyal reflects, "I loved it at BYU. I learned that there are places that you can put yourself that allow you to have the Spirit with you." Initially, Beyal entered the school intending to study engineering, but decided to change majors after taking a class that inspired her. "On a crazy notion, I took a special education class, and from that point on I felt like I was meant to teach," recalls Beyal. This newly discovered love of teaching guided her to graduate with a bachelor's degree in elementary education and a master's degree in teaching and learning.

By her twenty-second birthday, Beyal had a university diploma and had married her college sweetheart, Anthony, a Navajo as well. Now, after more than twenty years of marriage, they are still going strong and have one daughter, Kimberly. They have always made the Church a priority in their lives, being active members of the same Native American ward for twenty years. Anthony is now the bishop and they have come to think of the ward as family. She states, "As Native Americans we can help each other; we can join the gospel and become stronger in it."

Aside from family and church responsibilities, Beyal's job as an elementary school teacher plays a very important role in her life. She obtained a teaching position at Rees Elementary School in Spanish Fork, Utah, shortly after graduating from BYU and has been there ever since. "I really love this school," proclaims Beyal. "I love the people here and I love turning kids on to learning." As a former student of Mrs. Beyal and student at Rees Elementary school for many years, I know firsthand how special Rees and Mrs. Beyal are. They look at teaching differently, focusing on multi-age and environmental education, cooperative learning, and the arts.

Beyal has had immense success in her twenty-four years as a teacher and in August 2006 was given Utah's American Star of Teaching Award. Beyal attributes the award not only to her work at Rees Elementary, but to her position as a teacher at the Title VII Indian Education Program, a summer school geared towards teaching Native American students. Through her job at Rees Elementary and the Indian Education Program, Beyal has found great joy doing something that she truly loves to do: teach children.

Beyal started our interview by saying she has "led a good life." She ended the interview in almost the same fashion by stating, "I don't want to sound as though my life is perfect, but I know that the Lord has had a hand in my coming to BYU, becoming an educator, and finding the job at Rees School. It has been a very good life." Indeed, Brenda Beyal has led a fulfilling life through serving the Lord, raising a family, and teaching children.

"Since I was a young girl, the Lord has played a big part in my life. I have led a good life, and I know that it has been because of the Lord." Brenda Allison Beyal has gained great success as an elementary school teacher, church member, wife, and mother in her twenty-five years since leaving BYU, but she is extremely humble about it. She recognizes that the Lord, her Navajo heritage, her career, and her family have been the building blocks for the fulfilling life she has led.

Growing up on the Navajo Reservation in Tohatchi, New Mexico, Beyal did not have a typical upbringing. During her early years, she lived in a rural canyon surrounded by only her parents, seven siblings, and extended family members. "My cousins and I climbed rocks and played in the stream that ran by my house," says Beyal. "It was a lot of creative play and we used our imaginations." Beyal's close relationship and proximity to family members during her childhood taught her to value family, a principle that she still believes strongly in



# Choosing a Better Tomorrow

## ALUMNI SPOTLIGHT: RUBEN ARREDONDO

by Marcus McCoy



The Arredondo Family  
L-R: Kalea, Alicia, Ruben, Simon

“Our lives are made up of thousands of everyday choices. Over the years these little choices will be bundled together and show clearly what we value,” said Boyd K. Packer, member of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.<sup>1</sup> Everyone is faced with choices each day, choices that will either leave one worse off than yesterday or better for tomorrow. Ruben Arredondo lives his life according to this important principle and challenges everyone to ask themselves the question, “What are we doing everyday to make ourselves better?” Everyday, Arredondo chooses a better tomorrow for himself and for others too through hard work, by honoring his culture and family, and by living the gospel of Jesus Christ.

Originally from El Paso, Texas, Arredondo is no stranger to working through difficult tasks. The importance of hard work is instilled in the Mexican culture which he inherited from his parents. He reflects, “They really worked hard [and] were very determined

to make a better life for their children. . . . Dad started off picking oranges and apples in the orchards when he was a young teenager.” Later his father joined the military, a career of hard work. His parents learned from their parents, who also were laborers. It is important to work hard mentally and physically, Arredondo explains. “This affects you in all parts of your life. If you learn how to work hard—even physically—and not be afraid to sweat and get down and dirty, it kind of gives you something. No matter what challenge is given, you will learn to . . . work at something until you find a way to do it.” Arredondo never gives up. Accustomed to hard work, difficult tasks are just mountains waiting to be conquered.

After completing two years of service in the Colombia Bogota South Mission for the Church, Arredondo transferred to BYU from the University of Houston. By attending college, he paved the way for his family to pursue higher learning. Arredondo relates, “I was one of the first grandchildren on both sides of the family to attend college.”

Starting his college career majoring in engineering, Arredondo later changed to international relations. To compliment his bachelor’s degree, Arredondo attended BYU’s J. Ruben Clark Law School while also receiving a master’s degree in public administration. After completing each degree, Arredondo felt equipped with the “freedom to do basically anything” to help people.

Upon graduation Arredondo worked as a staff attorney for the Utah state courts for two years. With a continuing desire to move near home, once his two-year contract concluded, Arredondo started applying for jobs in Texas. Through the job application process, his family’s faith was tried when Arredondo had several job prospects that

appeared promising but didn’t materialize. “Instead of waiting to hear from potential employers I decided to open a solo practice,” he said. His focus is family, employment, construction, and general business law.

Arredondo especially likes working in employment law because he can “[help] out the little guy that’s trying to work hard.” Exemplary figures in his life inspired him with the desire to help others. “I used to always admire people that helped others that were in need. My parents were like that. I appreciated the people that were always willing to help me out.”

After being called to the position of bishop in his Provo ward, Arredondo realized that he has another “work” in Utah to accomplish before he can return to Texas. He is the first Hispanic to serve as bishop in the Provo Third Ward. With such a major responsibility, Arredondo is focused in his calling, encouraging those within his stewardship to “live the gospel, keep it simple, [and] just try to do what [they] are supposed to do, without making a big deal out of it.”

Living the gospel with his wife of six years, Alicia, and their two children, Simon (4) and Kalea (2), is what Arredondo strives to do. Through his culture, Arredondo teaches his children principles and values that have determined his moral fiber. He explains, “I want my children to grow up treasuring their culture and respecting other cultures. . . . Culture can bring us a lot of happiness. But more than anything else the gospel culture is the one that will bring us the most happiness.”

### NOTE

1. Boyd K. Packer, “The Choice,” *Ensign*, November 1980, 20.

## BYU Admission and Financial Aid Information

### Admission & Scholarship Deadlines

#### New Freshmen

Spring/Summer, Fall 2007	February 1, 2007
Winter 2008	October 1, 2007

#### Transfer Students

Spring/Summer, Fall 2007	March 1, 2007
Winter 2008	October 1, 2007

#### Continuing Students (Scholarship Deadlines Only)

Spring/Summer 2007	January 15, 2007
Fall 2007/Winter 2008	April 15, 2007

New applicants to BYU should apply for admission online at [besmart.com/](http://besmart.com/) and for university scholarships through the "Scholarship Application" link at [saas.byu.edu/depts/scholarships/](http://saas.byu.edu/depts/scholarships/). After submitting the "Comprehensive" application, students are considered for most BYU scholarships. For Multicultural Student Services (MSS) scholarships and others, applicants must also complete the Free Application for Federal Student Aid (FAFSA). *All students must reapply for scholarships each year by the appropriate deadline.*

For the first time, MSS is offering scholarships for Spring/Summer 2007. By completing the all-in-one Spring/Summer application, applicants will automatically be considered for MSS awards.

### FAFSA

FAFSA 2007–2008 forms are available starting January 1, 2007.

In addition to consideration for MSS scholarships, the FAFSA also determines eligibility for Pell Grants and other federal financial aid. Students can complete the FAFSA online at [www.fafsa.ed.gov](http://www.fafsa.ed.gov). Once students have submitted the FAFSA, they must monitor and finalize the processing of federal financial aid through BYU Financial Aid (VIP) on Route Y.

### Other Non-BYU Multicultural Scholarships

Non-BYU scholarship opportunities are also available to students, including tribal and Bureau of Indian Affairs (BIA) scholarships. Some non-BYU scholarships require a Financial Needs Analysis (FNA). Tribal, BIA, and non-BYU scholarship FNA forms can be submitted to the MSS office. Students who submit an FNA less than four business days before a deadline may not have their information processed in time, even if the university has all required information.

Multicultural Student Services  
1320 WSC  
Provo, Utah 84602-7918  
(801) 422-3065  
[mss@byu.edu](mailto:mss@byu.edu)

## The Future of Success

### NEW EMPLOYEE SPOTLIGHT: DAVIN WADA

by Liz Rhodes



Thomas Reed

"I would spend my days playing sports with my brothers and friends, riding through the pineapple fields on my bike, going to the beach to body board or fish," Davin Wada remembers. Those were "the good old days" growing up on the island of Maui, Hawaii. "However, aside from all the fun, my parents made sure they instilled strong educational and moral values in [our] lives." Wada always wanted to attend BYU in Provo, and when the opportunity came, he took it.

After growing up in Hawaii and serving a mission in Sao Paulo, Brazil, Wada became continually more confident in education as a fundamental key to success, especially in multicultural communities. With the goal of helping others by promoting education, Wada is a strong new asset to the MSS staff. "Just in the few months that I've been working here, and especially with my new position," he relates, "I've come to [realize] how much the office helps and plays a role in the education of so many students here."

Wada began working for MSS as a student employee in January 2006 and took the position of Assistant Recruitment Coordinator after graduating in international relations April 2006. His love for working with people and for education makes him a valuable member of the staff. "I've always been involved in a lot of organizations, clubs, and student events," he says. "I just love being around people." And as the third of seven children, that's a good thing.

Wada is also a hard worker: motivated, organized and detail-oriented. "Maybe I go too far sometimes," he laughs. Outside of work, he enjoys reading and playing sports, especially golf. He looks forward to a future filled with further education and family.



# Pushing the Limits

## NEW EMPLOYEE SPOTLIGHT: SEAN RAINER

by José Figueroa

Sean Rainer's got a healthy sense of self. When asked about himself, he answers with a speedy smile, excitement, and charisma, much the same way a star quarterback would after a championship game. Yet turn the subject to his duties and his face changes—a serious, quick glance—and you know he understands the absolute importance of his work. Change topics once again and you'll see a boyish side that fidgets with the things on his desk or a gentle husband whose eyes fade into memory and emotion when he looks at a picture of his wife and son.

Rainer is a jumble of different odds and ends, as if God decided to place in one man a hodgepodge of enviable qualities. But, this man's got depth. Underneath his playful jesting and constant smile runs an undercurrent of saintly philosophy: an understanding that blessing others is what matters in life.

That wisdom didn't come overnight, but seems to have been the curious result of a knockabout boyhood. As a boy, he dreamed to play BYU football and one day play like the legendary NFL great, Walter Payton, remembered often as "Sweetness."<sup>1</sup> As a teen, his ambition was to tour the world with a rock band. It's clear the very talented Rainer could have done both. And he's also had more than his share of broken bones. "Whether it was speed or heights," he says,

"we were *always* pushing the limits, always." More than once, his father had to call search and rescue when he and his friends didn't come back on time after going camping in freezing weather. Though he never became BYU's "Sweetness" or America's next Johnny Cash, at least one of Rainer's dreams has remained constant: to help others.

About the time when boyhood becomes more like a vacation spot, Elder Rainer stepped off the plane in Oslo, Norway. During that time, he labored as a missionary among the people of Norway to bless them with the light of the gospel of Jesus Christ. Two years later, a seasoned Rainer returned to the United States. Those two years in the wintry Scandinavian hills were inspiring where his dream of helping others had only begun. Rainer returned to BYU more focused than ever, moving on to complete his bachelor's degree and master of public administration at BYU's Marriot School of Management.

It was during this time, on a trip to California, Rainer met Katie Flake. During the long drive across the desert, Rainer and Flake got to know each other and after that, they were inseparable. They were married in 2003 and now have a young son, John, named after Sean's influential grandfather, John C. Rainer.



The Rainer Family  
L-R: Sean, Katie, John

Since his first day in April 2006, working in Multicultural Student Services (MSS) has been a dream come true for Rainer. He says that working as a counselor for SOAR (the MSS college preparation program) while a student at BYU impacted him greatly and he has since made the goal to bless others in the same way MSS helped him. Today, you can see Rainer impacting people's lives daily as he offers them his friendship and whatever help he can. His dream to change people's lives is now as rock solid as he is.

### NOTE

1. Walter Payton was an NFL great, playing for the Chicago Bears from 1975–1987 and holding numerous records. He was commonly referred to as "Sweetness."

## Upcoming 2007 Events and Deadlines

### College Preparation Programs

Volunteers: March 31, 2007  
Participants: April 28, 2007  
*Xpeditions*: May 5, 2007  
byuxpeditions@gmail.com  
*Foundations*: May 12, 2007  
byufoundations@gmail.com  
*Connections*: May 19, 2007  
byuconnections@gmail.com

### Apply Online for MSS Programs

Visit [multicultural.byu.edu](http://multicultural.byu.edu)  
Click *College Preparation Programs*

### SOAR 2007

Session 1: June 25–30, 2007  
Session 2: July 9–14, 2007  
Session 3: July 16–21, 2007  
Counselor Applications: January 2007  
Participant Applications: June 2007  
soar@byu.edu

### Black History Month

Walk of Life: January 15, 2007  
Lecture Series: Thursdays in February 2007  
Blues Night: February 10, 2007  
Children's Fair: February 17, 2007  
bhm@byu.edu

### Heritage Month

*Fiesta Así es*: March 17, 2007  
Practice begins: January 10, 2007  
fiesta@byu.edu  
*Luau Embracing Discovery*: March 20–21, 2007  
Volunteers: March 1, 2007  
Practice begins: January 8, 2007  
byuluau@byu.edu  
Harold A. Cedartree Memorial Dance Competition:  
March 23–24, 2007  
Volunteers: March 16, 2007  
Dancer registration: March 23, 2007  
lavay\_talk@byu.edu

# New Student Orientation

## *Home Away from Home*

by Liz Rhodes



**Above:** Members of BYU's Living Legends show the new freshmen how multicultural students make a difference through music and dance. Here, the song "Go My Son" begins with the chief directing his son to pursue an education for the sake of his native people.

**Below:** MSS encourages students to share their cultures and enrich each other's lives. Here, students clap, shout, and rub their hands together, learning the Samoan *lape* cheer led by Lucky Fonoimoana. While usually done before sporting events, the cheer united this team of multicultural freshmen during New Student Orientation.



One can't deny BYU is a university unlike any other in the world. As a private university sponsored by The Church of Jesus Christ of Latter-day Saints, new students from around the world come here to join a student body unified by a common spiritual heritage. While many come from similar backgrounds of faith, they certainly don't come from the same cultural background. This is one of the delights and challenges of receiving an education away from familiar traditions, culture, and family.

Each year, MSS hosts a New Student Orientation (NSO) meeting for multicultural freshman. This year, NSO was held on the afternoon of August 31, 2006. (A smaller orientation for students enrolled in summer classes was held on June 24.)

"If [we] didn't have Multicultural Student Services, what would life be for our students?" asked Lucky Fonoimoana, MSS advisor and coordinator of NSO. "Coming to a culture that is brand new, so foreign, sometimes you feel like you're not as good as

everybody else," he said. "You don't have to be ashamed. Be yourself within the framework of the gospel principles and values. We value differences in culture."<sup>1</sup>

NSO familiarizes new students with resources and opportunities available at MSS, namely financial aid, academic programs, cultural activities, and advisement. This year, MSS encouraged students to be part of the BYU and MSS community, balance their priorities, and most importantly, embrace their heritage as they begin their studies.

"You are unique," said Lisa Muranaka, director of MSS. "Be open and share that with others." Addressing the new freshmen, she emphasized the importance of balance. "I'm going to challenge you to keep the Lord first," she said. "[And, remember] you are here to be a student. Don't neglect your studies. . . . We want to help you succeed."<sup>2</sup>

MSS provides a place for multicultural students to receive all the support they need. "This is their center, their department. They should come here and look to us for their needs," said Fonoimoana. He hopes each student understands that "MSS is your home away from home. . . . If you feel sad, come here. If you feel you don't understand your subject matter, come here. If you feel that you're out of your culture, come here and give us a try."<sup>3</sup> And with MSS as a place to call home, that first year at BYU can and will be a great success.

### NOTES

1. Lucky Fonoimoana, interview by author, tape recording, Provo, Utah, September 23, 2006.
2. Lisa Muranaka, speaker, New Student Orientation, August 31, 2006.
3. See note 1.



# Freshman Friday *In Flight*

by José Figueroa

The tumult of a hundred voices hushed into the sounds of a drum and a lone singer. Shaynalea Mirabal, a freshman majoring in social work, dressed in the Native American regalia of the Fancy Shawl Dance, gracefully portrayed a butterfly's flight. It was fitting for the occasion as freshmen at Brigham Young University (BYU) have emerged from the cocoon of high school life and begun their own flights into the real world.

Luckily, BYU freshmen don't have to do it alone. Multicultural students are blessed with the support of Multicultural Student Services (MSS). One event, Freshman Friday, is designed to help freshman start out right. Away from home, it can be difficult to find a meaningful balance between school, work, social life, and spiritual growth. Though many adjust very well, the change in social, scholastic, and physical climate can be difficult for some students. Freshman Friday not only offers the chance to socialize, but teaches students how to take advantage of the BYU experience.

Freshman Friday has three basic aims. First, it "assists incoming multicultural freshmen to meet other students with similar backgrounds, experiences, challenges, goals, and interests." Second, it "informs students of resources available to them on campus and to become familiar with MSS," and third, it "provides valuable information pertaining to choosing a major, prioritizing and balancing, ABC reports, Major Academic Plans (MAPs), and general education classes." Freshman Friday also "provides a structured environment where students can feel comfortable asking questions and receiving feedback from upperclassmen and MSS advisors."<sup>1</sup>

Freshman Friday started with ice-breaker games such as giant Twister and a tug o' war. Even the MSS staff got into the act during

missionary tag as MSS advisor Anthony Bates hid behind students, trying not to be tagged. After the games, the students enjoyed burgers and hot dogs upperclassman James Tanabe and MSS advisor Sam Brown grilled during the games.

But the night didn't end in food and fun. The freshmen divided into groups and rotated through a series of workshops designed to help students adjust to life at BYU. The workshops ranged in topics from time management to choosing a major, things that are key to success at BYU. The twenty-minute workshops were conducted by upper classmen who shared first-hand experiences.

Bates and student coordinator Sharyl Escobosa spent many hours organizing each aspect of the fun-filled event. Escobosa commented, "Freshman Friday is one activity among several others that will be a valuable experience for new students. The students met other multicultural freshmen and [became] familiar with our office and what we do. Ideally, I hope that the students learned valuable information in the workshops . . . but if they made just one friend and met someone who works in MSS, then I am satisfied." One of Escobosa's favorite moments was hearing the students themselves excitedly talk about the event. "They enjoyed the workshops because they felt like they weren't in class . . . They learned a lot of things they needed [and] wanted to know."<sup>2</sup>

Mirabal, from Taos, New Mexico, remembered, "I really thought this year's Freshman Friday was a success. It helped me get acquainted with more multicultural students that attend BYU

and provided me with useful information for my BYU experience."<sup>3</sup>

Through carefully prepared activities and dialogue, Freshman Friday helps students understand that they don't have to fly alone. Though the transition from high school to college life can be difficult, MSS makes sure multicultural freshmen have a place to go when the winds get rough.

## NOTES

1. Sharyl Escobosa, e-mail to author, October 10, 2006.
2. *Ibid.*
3. Shaynalea Mirabal, e-mail to author, September 28, 2006.
4. *Ibid.*

Shaynalea Mirabal explains, "The Fancy Shawl Dance, also called Northern Fancy Shawl, originated from the northern tribes along the U.S.-Canadian border. . . . With the use of elaborate colors, ribbons, designs, and beadwork, [the dancer] seeks to mimic a butterfly in flight" (see note 4).

Marcus McCoy

# A Unified Tradition

## Heritage Month 2006

by Liz Rhodes, Marcus McCoy & Thomas Reed

This year, what was once Heritage Week turned into Heritage Month. To be honest, we needed more than seven days to commemorate the heritage we celebrate *every* day in Multicultural Student Services.

Those who attended Heritage Month celebrations (March 2006) left with more than just a good meal of *kalua* pork, a taste of fry bread, or a snappy Latin tune still in their heads. With such a rich cultural and spiritual heritage present at Brigham Young University (BYU), we recognize that preserving meaningful traditions is not an insignificant effort—tradition is what keeps a people alive. Not only that, but by sharing our traditions we are unified. As students, friends, and families participated in Heritage Month, the cultural experiences we shared brought us together to remember our roots once more.



Marcus McCoy



**Right:** Sam Moe performs the sasa, a seated group dance from Samoa. Moving to the beat of the *pate*, or tin drum, dancers create an ambience of excitement that fills the room.

**Facing Page:** Grandfather and granddaughter share a special moment during the "Tiny Tots" category. Pow Wow crosses the age barrier as all come together to share traditions with friends and family.



Liz Rhodes

## Luau: The Essence of Unity

by Liz Rhodes

If tropical flowers and a summer glow are envied during winter semester at BYU, Luau provided two nights to escape the lingering chilly weather with palm trees, island music, flowers in the hair, and the warmth of the Polynesian spirit. "It takes a unified effort to convey the beauty of the Polynesian culture," said Lisa Muranaka, director of Multicultural Student Services and coordinator for Luau. "There are so many unique things that come from each island or culture which enhance life as we know it on the mainland. Although each island is beautiful, it truly is the people who share the beauty through their ancient traditions."<sup>1</sup>

Some came to see friends, some for the entertainment, and others to celebrate Polynesian traditions—even if that meant showering dancers with dollar bills. Although performers and attendees participated in different ways, a unique community assembled itself when everyone came together. As hundreds of people crowded into the Wilkinson Student Center Ballroom to celebrate island culture, Luau's theme, "The essence of unity," came to life.

Learning about each other's heritage forms unity amongst students. "Regardless of our own personal ethnic or cultural background, we all have the potential and ability to both learn and share more about what brings us together,"<sup>2</sup> said Muranaka. Erin Wells, a BYU student from

Wyndmere, North Dakota, commented that "many other cultures have things to offer that my own doesn't," providing the opportunity to "view and see things in ways I never would have on my own."<sup>3</sup> While the gospel knits together our multicultural family, celebrating each other's roots offers a great opportunity to bring together sisters and brothers in Christ.

"I really felt as if we connected with the audience because of the unity that we had as a group," said Luau performer Trina Kalilimoku, a BYU sophomore from Honolulu, Hawaii. "At one of our pre-show prep talks [we were told that] on a campus full of white rice, we are the *shoyu*, the soy sauce," she said. "I love rice, but rice all by itself isn't as good as rice with a little bit of flavor!"<sup>4</sup>

Events like Luau uncover how much multicultural zest BYU really has, and as we learn about each other's heritage, we connect with each other. This year, when the singing, shouting, shaking, stomping, and slapping began on the stage, it didn't take long for audience members to scoot to the edge of their seats and marvel at the wonder of the Polynesian spirit. Miles away from the Pacific, we watched the Hawaiian *hula*, Samoan *fa'ataupati*, Fijian *raude*, Tahitian *rori*, Tongan *kailao*, Maori *haka*, and more. In the essence of unity our worldwide family met again, with songs of the island people still ringing loud and clear.



Marcus McCoy

With their usual beauty and flare, members of Living Legends perform the Paraguayan dance *Guarani* as the opening for this year's Fiesta celebration.

## Fiesta: Our Culture, Legacy of Our Ancestors

by Marcus McCoy

Each of us is very different. We come from different countries, speak different languages, eat different foods, and have different histories. As unique as each culture is, we can and must learn from each other. Each year Fiesta provides an opportunity for individuals to learn about the Hispanic culture.

Our cultures reflect the history of our ancestors. We can learn from their experiences and progress as a people. What is the purpose of history, if it is not looked upon and studied? From this idea came this year's Fiesta theme, "Our culture, legacy of our ancestors." Through the presentation of song, dance, and cultural knowledge, the legacy of twenty different Latin countries was on display.

The vast number of Hispanic cultures has much to teach people of different ethnicities. Many of these lessons are present in the thoughts of audience members who attended this year's Fiesta. Audience member Lisa Lara, BYU alumna from St. George, Utah, describes an important lesson learned: "It is important to learn about all of God's children. We all come from Him and he loves each of us equally. . . . I learned that I need to continue to love and learn more about other cultures."<sup>5</sup> Fiesta promotes the appreciation and love of all foreign cultures. Ariel Lara, Lisa's husband and BYU student from Oruro, Bolivia, explained, "I learned that I have to preserve the

heritage from my country and respect others' heritage."<sup>6</sup> No matter where you are from, Fiesta also teaches the importance of preserving your own culture.

Fiesta was only a glimpse of the diverse Latin world. Lessons that we learn from sharing diversity help change our way of thinking and help us to be less ethnocentric. Lau Lavaka, BYU student from Oakland, California, explained, "Personally, diversity has been important in my life because it helps me to look outside of the box; there's more to life than your own culture! Diversity has helped me appreciate the differences in this world. In short, where diversity exists, more can be accomplished!"<sup>7</sup> Learning about diversity helps us achieve unity and rejuvenate hope in all peoples. Wendi Brown, BYU alumna from Richland, Washington, shared, "[Fiesta] made me want to take more time to celebrate everything wonderful about life."<sup>8</sup>

This year's primary objective was to help the audience "gain a greater appreciation of the Hispanic culture," said Joshua Molina, student coordinator for Fiesta. "We wanted them to not just see the culture, we wanted them to learn."<sup>9</sup> Not only did Fiesta provide a medium to share Latin culture, but it also promoted the importance of knowing our individual heritage, helping us look back on our ancestors' legacy.



## Pow Wow: Tribal Service, Learning, and Competition

by Thomas Reed

Audience participation and interaction make the annual Harold A. Cedartree Memorial Dance Competition a memorable event for Native and non-Native Americans alike. With guests coming from long distances bringing different beliefs and traditions, March 24–25, 2006 marked the 25th year of intertribal celebration and cultural exchange at BYU.

Following struggles with alcohol after World War II, Harold A. Cedartree turned to his culture for relief. He devoted his life to Fancy dancing—a flamboyant Pow Wow dance style—and the preservation of Native American heritage. After Cedartree's death in 1978, his colleague and friend Clara Steele created a grant to continue Pow Wow dancing in his memory. She selected BYU as the host for the annual Pow Wow and in 1981 the Harold A. Cedartree Memorial Dance Competition and Pow Wow was born.<sup>10</sup>

As in past years, the 2006 Pow Wow was a chance to take in the tribal experience. Each of the three sessions of Pow Wow started with a grand entry with all dancers in their traditional dress. After saluting the flag, praying, and singing the welcome song, flag bearers and dancers prepared to dance. Families waited anxiously to see loved ones dance their elegant, yet simple steps to the drumbeat. Dancers wearing intricately designed regalia were classified into dancing categories from “Tiny Tots” to “Golden Age.” The audience filled the floor during intertribal dances where anyone, in regalia or not, could dance in the circle. Near the end of the Pow Wow, the stands emptied as a BYU tradition continued with a cake walk.

Many people came to Pow Wow for the captivating sights and sounds of indigenous American culture. “The [smell of] delicious fry bread and Indian tacos, . . . the beautiful regalia of the numerous dancers, feathers, intricate beadwork, long flowing black hair, and the sound of the powerful, but reverent drum groups were all memorable aspects of Pow Wow,” said Farina Smith, this year's Miss Indian BYU pageant winner.<sup>11</sup> Sky Young, BYU student programmer for this year's Pow Wow, commented, “I love to see the Elders [seniors], . . . old friends, new friends, and of course the dancing. The sound I enjoy the most is the drum groups' singing and drumming.”<sup>12</sup> Each of these elements created an ambiance of remembrance, learning, and culture for everyone.

Each year, judges name one female Native American BYU student to lead Native service activities in the community. Farina Smith, a Navajo sophomore from Kensington, Maryland, studying history, French, and African studies came out on top with her multilingual singing talent and a presentation on the World War II Navajo Code Talkers. “[It's important to encourage] awareness of Native Americans today and their heritage, teaching others of diversity and the wisdom of other peoples,” commented Smith.<sup>13</sup> Miss Indian BYU was a remarkable event showcasing Native culture, talent, and service.

Another key part of the experience was student participation in service and heritage learning activities. Even before

Pow Wow commenced, volunteers prepared cakes for the cake walk. The food booth was one doughy, greasy, and fun way to help out. Volunteers made fry bread as a fund-raiser for Tribe of Many Feathers (TMF), BYU's Native American club. Event organizers also spent many hours preparing for guests and dancers and making sure the program and competition ran smoothly.

Corey Smallcanyon, Head Man at this year's Pow Wow, talked about how he served and what it meant to him. “The Head [Lady] and I interact with visitors, answer questions, . . . reunite

with friends and family, and create new bonds of friendship,” he said. “Not only are we provided with the opportunity to provide an environment that non-Latter-day-Saint Natives can enjoy, but also where non-Native students can come and learn of our strength, culture, tradition, and faith.”<sup>14</sup> The opportunity for service, learning, competition, and great entertainment made the 2006 Pow Wow a fun and enjoyable event for all.

### NOTES

1. Lisa Muranaka, e-mail to author, Liz Rhodes, April 7, 2006.
2. *Ibid.*
3. Erin Wells, e-mail to author, Liz Rhodes, March 29, 2006.
4. Trina Kalilimoku, e-mail to author, Liz Rhodes, April 5, 2006.
5. Lisa Lara, e-mail to author, Marcus McCoy, March 23, 2006.
6. Ariel Lara, e-mail to author, Marcus McCoy, March 28, 2006.
7. Lau Lavaka, e-mail to author, Marcus McCoy, March 27, 2006.
8. Wendi Brown, e-mail to author, Marcus McCoy, March 22, 2006.
9. Joshua Molina, interview by author, Marcus McCoy, Provo, Utah, April 10, 2006.
10. Shane T. Begay, “Harold A. Cedartree: In Honor of Our Beloved Elder,” *Eagle's Eye*, May 1998, 12–13.
11. Farina Smith, e-mail to author, Thomas Reed, April 1, 2006.
12. Sky Young, e-mail to author, Thomas Reed, April 2, 2006.
13. See Note 11.
14. Corey Smallcanyon, e-mail to author, Thomas Reed, April 1, 2006.



Corey Smallcanyon (left) and Crystal Begay (right) were honored as this year's Head Man and Head Lady for the 2006 Harold A. Cedartree Memorial Dance Competition and Pow Wow. The Head Man and Lady lead the procession of dancers into and out of the arena. They also greet and host dancers and guests.

# What Made Him

## Dr. Martin Luther King Jr.



Martin Luther King Jr., three head-and-shoulders portrait, facing left. Library of Congress. Copyright 1967. All rights reserved. Used by permission. LOC# LC-USZ62-116776

by Marcus McCoy

The sight of so many candles took my breath away. Hundreds of students and community members gathered for BYU's Walk of Life on one of the coldest nights of the year. Why? To commemorate the life and influence of an American hero: Dr. Martin Luther King Jr.

All my life I've heard about King's speeches. I've heard about the boycotts and marches he led. I've heard about his determination and courage. And I always wondered about the influential factors that made him the figure imprinted on our minds today. His early life experiences, his education, his drive for equality, and an understanding of his life-purpose are the influential factors that make him who he is. Today, we still celebrate his legacy and continue working to achieve his vision.

Martin Luther King Jr. was born January 15, 1929 to Reverend Martin Luther and Alberta Williams King. Due to a mistake by their family doctor, he was given the name Michael. Later his name was changed, representing his father's aspiration that his son would be like him, if not greater.<sup>1</sup> King reflected, "The thing that I admire most about my dad is his genuine Christian character. He is a man of real integrity, deeply committed to moral and ethical principles."<sup>2</sup> This name set the path for him to be similar to his father. It was a

path directing him to bring honor and dignity to his family, his father, and himself.

Born in Atlanta, Georgia, during a time when the South was plagued with racism and segregation, his upbringing there was very influential to his development. Instances in his childhood left him with the question, "How could I love a race of people that hate me?"<sup>3</sup> When King was fourteen, he was returning home from an oratorical contest when his bus picked up some white passengers. The white driver requested that King give up his seat to the new passengers, only he didn't move fast enough and the driver started cursing him. King had intended to stay in his seat but was encouraged by the trip's chaperon to obey the law. After that incident King remarked, "It was the angriest I have ever been in my life."<sup>4</sup>

King never accepted the racist traditions of the South. Driven by a desire to serve humanity, King came "out of the segregated crucible of Atlanta's black ghetto, [and as] a young man emerged into the public realm of national and international visibility—a man destined to lead his people and nation out of the bitter experience of racial oppression into a new era of freedom and justice."<sup>5</sup>

Upon graduating high school, King had urges to enter into the ministry. Following his father's footsteps, he wasn't sure if religion



“could serve as a vehicle to modern thinking, [or] whether [it] could be intellectually respectable as well as emotionally satisfying.”<sup>6</sup> King juggled the idea that being a doctor or lawyer would help him better serve humanity. But after taking a Bible course at college, he discovered profound truths within the scriptures, also seeing how religion guided the lives of two influential men in his life who were also ministers: Dr. Benjamin Mays, president of Morehouse College, and Dr. George Kelsey, a professor of philosophy and religion. King decided to enter the ministry his senior year of college.<sup>7</sup> Graduating from Morehouse College with a Bachelor of Arts in sociology in 1948, he attended Crozer Theological Seminary in Chester, Pennsylvania, and obtained a Bachelor of Divinity in 1951. By 1955, King completed his doctorate in systematic theology from Boston University.

In 1953, Dr. King became the pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama. While a pastor, he led the Montgomery Bus Boycott in 1955, resulting from Rosa Parks’ refusal to comply with the segregation law requiring her to surrender her seat to a white man. The boycott ended when the United States Supreme Court decided to outlaw racial segregation on intrastate buses.<sup>8</sup> This boycott ignited King’s drive to fight against all racial injustices.

At an early period, Dr. King had a sense of his life’s destiny. He reflected, “As a young man with most of my life ahead of me, I decided early to give my life to something eternal and absolute.”<sup>9</sup> He knew who he was, and his mortal responsibility; “God had called him to his task of sacrificial leadership.”<sup>10</sup> He had a vision that needed to be fulfilled. Reflecting upon conversations with Dr. King, Justo L. González, author of “The Dream: A Future for the Present,” commented, “We talked about slavery, and Jim Crow, and lynchings, and the KKK. He spoke of all these things as very real and very powerful, yet he also spoke of them as enemies that did not stand a chance against truth and right. At that point it dawned on me that his dream was not just a dream. It was a vision of the future—a vision one could join or ignore or resist, but never undo.”<sup>11</sup>

In 1963, Dr. King delivered his monumental speech at the Lincoln Memorial. In this speech, entitled “I Have a Dream,” he painted a picture of equality amongst all. He exhorted those listening to fight for this change. Lastly, he confessed, “I’ve seen the promised land. I may not get there with you. But I want you to know tonight that we, as a people, will get to the Promised Land.”<sup>12</sup> Five years later he was assassinated.

Between 1957 and 1968, Dr. King traveled over six million miles and spoke over twenty-five hundred times, yet he was “arrested upwards of twenty times and assaulted at least four times.”<sup>13</sup> He wrote five books and numerous articles, yet his house was bombed and he received numerous death threats. Dr. King didn’t let anyone or anything deter him from achieving his vision. Many instances in his life provided justification to give up, but his determination was firm until his death.

What contributes to the respect that the world gives Dr. King? “[It] is the due recognition that a black man meant as much to the future and salvation of white America as he did to blacks and that his achievements

dream from the same hunger for moral decency and political democracy that drove the founding fathers into nationhood.”<sup>14</sup>

Dr. King was admired by many “because, as he liked to preach, he was willing to serve. His life continues to speak to all of us because he is the truest [leader] of our moral possibilities. Without his spirit, we cannot comprehend our national destiny. . . . And without his love, we might perish from lack of noble striving. He is the language we speak to understand our deepest wishes, not only about race but about human conscience in the crucible of choice.”<sup>15</sup>

Thus we celebrate the national holiday recognizing the life of Dr. Martin Luther King Jr.—his efforts, his influence, and his accomplishments. At Brigham Young University, the annual Walk of Life is held on this Martin Luther King Jr. Day, and starts with a candle-lit march to invite a spirit of reverence to the commemorative event. In 2006, participants were able to hear from two speakers: Dr. Marguerite Driessen, professor at BYU’s J. Reuben Clark Law School, and Michael Styles, Utah Director of Black Affairs and Director of the Martin Luther King Jr. Human Rights Commission.

“This country is a better place because of him,” said Driessen.<sup>16</sup> While recognizing Dr. King’s accomplishments, she continued by saying, “It’s not enough to look back. We’ve gone a long way, but we’re not there yet.”<sup>17</sup> Adding to those comments Styles said, “We might be in a homogenous [Utah] community, but we’re an inclusive and loving community. And that’s how I know the dream is alive.”<sup>18</sup>

It is evident that “America was not ready for such a person as Martin Luther King Jr. [In 1968] America was not ready to hear his message. . . . Now it is our task to help America, to keep alive the societal vision of Martin Luther King Jr., and to work for its full actualization in our time.”<sup>19</sup> His vision is evident in the world today, including at BYU. This present drive to accomplish his dream can only be attributed to the influential factors that made Dr. King the hero he is today. His legacy still stands for the world to revere.

## NOTES

1. *The Autobiography of Martin Luther King, Jr.*, ed. Clayborne Carson (New York: Warner Books, 1998), 1.
2. *Ibid.*, 4–5.
3. *Ibid.*, 6.
4. *Ibid.*, 10.
5. Peter J. Paris, “King’s Vision of America: An Ethical Assessment,” *I Have a Dream: Martin Luther King Jr. and the Future of Multicultural America*, ed. James Echols (Minneapolis: Fortress Press, 2004), 1.
6. See note 1, 15.
7. *Ibid.*, 16.
8. *Ibid.*, 50.
9. *Ibid.*, 30.
10. Michael Eric Dyson, *I May Not Get There With You* (New York: The Free Press, 2000), 302.
11. Justo L. Gonzalez, “The Dream: A Future for the Present,” *I Have a Dream: Martin Luther King Jr. and the Future of Multicultural America*, ed. James Echols (Minneapolis: Fortress Press, 2004), 69.
12. See note 11, x–xi.
13. Frederick W. Haberman, ed., “Biography,” *Nobel Lectures: Peace 1951–1970*, vol. 3 (Amsterdam: Elsevier Publishing Company, 1972), 348.
14. See note 11, 285–286.
15. *Ibid.*, 306.
16. Marguerite Driessen (speech, Walk of Life, Provo, Utah, January 16, 2006).
17. *Ibid.*
18. Michael Styles (speech, Walk of Life, Provo, Utah, January 16, 2006).
19. See notes 5, 12.

# A Need for Expression

## *Black History Month 2006*

by Thomas Reed

Each February during Black History Month, we remember the great strides taken that allow all citizens to enjoy the same rights, privileges, and freedoms in our nation. These same ideas have been expressed in a variety of ways over the years; yet with changing times, they must be revisited often. During weekly lectures in February, students, faculty, and staff explored issues that affect race relations, such as segregation and the abolishment of slavery. Multicultural Student Services also brought together the Utah community for a night of music and poetry inspired by famous African American artists and a children's fair celebrating all backgrounds.

### Lecture Series:

#### **Brown v. Board of Education**

One highlight of the Black History Month Lecture Series was an intellectual discussion about the 1950s U.S. Supreme Court decision, *Brown v. Board of Education of Topeka, Kansas*. BYU professors David Bohn (political science), Marguerite Driessen (law), and Scott Ferrin (educational leadership) each weighed in on the events that lead up to this court decision.

Segregation in the post-slavery United States was a racially-motivated practice separating blacks and whites in the South. In many places, black citizens could not use the same schools, stores, or even drinking fountains as white citizens. The United States Constitution guaranteed equal protection to all under the law. But segregation was declared legal after the U.S. Supreme Court decision *Plessy v. Ferguson* interpreted "separate, but equal" systems as constitutional.

"Separate, but equal" took away the hopes of African Americans who had just gained their freedom from slavery.

Driessen commented on segregation's negative effects: "This perpetuation of a [segregationist] system built into it a cycle of self-loathing that led to other sorts of difficulties."<sup>1</sup> Studies done in the 1950s after years of segregation showed that both black and white children actually believed that white was better than black. While not all African Americans felt this way, the way African Americans viewed themselves began to change more rapidly as black servicemen returned from the world wars. Men were emancipated from previously biased views. As African Americans began to see the hypocrisy of the system more clearly, a legal battle commenced

that would ultimately go to the highest court in the nation. Bohn commented, "Clearly the predominance of this system was one that violated the spirit of the Constitution and certainly the very idea of equal protection under the law."<sup>2</sup>

The legal problem under segregation was that public works, programs, and especially school systems were inferior for blacks. In the court decision, counsel for Brown argued that because of racism, "separate" was inherently unequal and

hence unconstitutional. The court agreed and ruled in favor of Brown. The *Brown v. Board* decision began the process of repealing "separate, but equal" laws. Integration (the uniting of black and white students) in schools was mandated to begin with "all deliberate speed."<sup>3</sup>

Segregation was threatened, and racist groups like the KKK could no longer fight integration under the law. "*Brown v. Board* gives people the opportunity to bridge the gap of race," said Professor Driessen. "It gives no excuses for obstructing integration."<sup>4</sup> Where the status quo had previously determined views on race,

**"Poems, like many of the great verses in the Bible, can make people think about changing all mankind. . . . Poems, like prayers, possess power."**

**Langston Hughes**



Americans could now decide to leave racism behind. Racism then became a personal issue. Over time the civil rights movement's efforts began to change racial views in America and the climate for American faces of color became much warmer. *Brown v. Board of Education* was the key United States Supreme Court decision that gave Americans freedom not to be prejudiced toward people of color.

### Blues Night and Poetry Jam

A blues artist tells the story of his struggles in love and society, virtually creating his own music with nothing but a musical key and whatever enters his mind—he improvises.<sup>5</sup> Blues' improvisational style became the basis for other musical genres including ragtime, jazz, the Brazilian *bossa nova*, swing, and rock and roll. The derivatives of blues are almost endless.

As it grew popular, blues became a unifying icon of the civil rights movement. The music helped Americans understand unequal and unjust treatment of African Americans. The lines of segregation began to blur as people from all walks of life began enjoying the music.

At BYU's fifth annual Blues Night and Poetry Jam, vocalist Carrie Scott sang with After Hours, a local jazz group, while performing a variety of songs with acoustic and electric guitar, bass guitar, saxophone, harmonica, drums, and piano. The passionate instrumental music and soulful vocals presented a thrilling and danceable combination. At the end of the night, the band invited

others to come up to the stage, "jam" with them, and experiment with improvisation.

Music and poetry have always been a popular duo. The Poetry Jam focused on famous civil rights movement poetry. Everyone could participate, sharing original poetry or selections by famous African American poets like Langston Hughes. "Poetry can make people think," Hughes once commented. "It might make them think constructive thoughts, even thoughts about how to change themselves, their town and their state for the better. . . . Poems, like many of the great verses in the Bible, can make people think about changing all mankind. . . . Poems, like prayers, possess power."<sup>6</sup>

The Blues Night and Poetry Jam's artistic vision inspired poet and non-poet alike. Milly Astwood, a BYU student from Boston, Massachusetts, recited "Still I Rise" by Maya Angelou, and was excited to participate. "I like this poem because of the power that it holds between the lines," said Astwood.<sup>7</sup> Talented black poets like Angelou and her contemporaries continue to inspire countless future artists. The beauty and power of mid-twentieth-century black music and poetry is a stunning symbol of how people can change the world and its ideas through art.

### Black History Month Children's Fair

On a bright Saturday afternoon, Black History Month continued with a special activity—the 2006 African American Children's Fair. The fair provided young African Americans a fun opportunity to

Musical expression and a child's potential come together in this painting of an African American girl and her cello. Black History Month activities included uniting African American children in the community, expressing ideas through music, and tackling today's racial issues.

Watercolor by Liz Rhodes

play with other kids and learn more about their background. “[Here] people can come together [and] meet each other. [Children] get to interact with other kids as well,” said Teboho Monareng, who came to the children’s fair with his wife Loretta and their two young boys, Malaika and T.J.<sup>8</sup>

The fair provided fun activities to educate parents and children about their African American heritage, including a display of picture books covering important events in Black history. Families listened to African storytelling while Darin Eckton, assistant director of Multicultural Student Services, presented educational tips to parents. Students at one station informed parents about African American hair and skin care while their children had their hair done. BYU football players even did double-dutch jump rope and hop scotch with children. Other activities included crafts, face painting, line dancing, and juggling.

Bobbie Tracy, a Lehi, Utah resident, brought her daughters Danielle and Rosa to enjoy the children’s fair as a family. She said that she hasn’t faced much hardship with a multicultural household. “Life is just normal,” she said, adding, “I like to have my girls be around other kids with the same background.”<sup>9</sup>

Families for African American Awareness (FAAA), a non-profit organization in Utah, held drawings for door prizes and shared family networking information at the fair. Kevin Gordon, board member of the Utah County FAAA, explained that the group helps connect Utah’s Black families and other families with adopted African American children. Networking provides important support that keeps children culturally involved and on the right track for success in adulthood. Having a support system for young African Americans and involving them in fun activities like the children’s fair helps the youth understand they have a true identity as God’s children with a unique and important heritage.

\* \* \* \* \*

The numerous political barriers that blacks have faced in the past have finally melted away, yet many racial issues still remain in our complex society. By celebrating African American culture and looking toward the future in a variety of ways, Black History Month activities help our dream of celebrating all cultures come true.

#### NOTES

1. David Bohn, Marguerite Driessen, and Scott Ferrin, “Brown n. Board of Education Roundtable” (lecture, Brigham Young University, Provo, UT, March 2, 2006).
2. *Ibid.*
3. *Ibid.*
4. *Ibid.*
5. Michael Taft, *Blues Lyric Poetry: An Anthology* (New York: Garland Publishers, 1983), 1–5.
6. Langston Hughes, foreword to *Freedom School Poetry*, by Nancy Cooper (Atlanta: Student Nonviolent Coordinating Committee, 1965).
7. Milly Astwood, e-mail to the author, February 28, 2006.
8. Teboho Monareng, interview by author, February 26, 2006.
9. Bobbie Tracy, interview by author, February 26, 2006.

## A Higher Power

### Paul Rusesabagina

by Marcus McCoy

In the middle of nationwide genocide, he faced an indescribable horror. “Dying was not our problem. It was how we were going to die.”<sup>1</sup> Paul Rusesabagina, the man depicted in the movie *Hotel Rwanda*, explained his experience during Black History Month 2006, at Utah Valley State College (UVSC).

Extremist members of the Hutu, a Rwandan tribe, decided in 1994 to cleanse Rwanda of all other tribes. As manager of the Mille Collines Hotel, also known as “Hotel Rwanda,” Rusesabagina turned the hotel into a sanctuary, saving 1,200 people by “coaxing, flattering, pleading, intimidating, and negotiating with the very men that threatened to destroy his country.”<sup>2</sup>

“What do you have in your countenance that makes you so diplomatic that you can negotiate and save thousands of lives?” asked an attendee of the lecture. Rusesabagina answered, “The best secret in life is to remain who you are. That is the best person you can become.” He didn’t know why people gravitated toward him; it was as if some higher power lifted him up to save as many people as possible.<sup>3</sup>

The world has a responsibility to save the less fortunate. Rusesabagina explained, “We never learned from our past . . . in order to build a better future.”<sup>4</sup> But the goal is to remedy past mistakes so that history is not repeated. The most important resource to achieve this goal is education. If people aren’t taught how to help themselves, there is no hope.

Hope is limited if world conflict can’t be dealt with properly. He explained, “I never believed in a gun as a solution . . . Truth and reconciliation [is needed].”<sup>5</sup> Truth’s light and knowledge allows conflict reconciliation. Reconciliation creates “harmony and friendship.”<sup>6</sup> Only when these two entities combine can a solution form to create justice and peace.

#### NOTES

1. Paul Rusesabagina, “Hotel Rwanda Rusesabagina Foundation” (lecture, Utah Valley State College, Provo, Utah, February 3, 2006).
2. Hotel Rwanda Rusesabagina Foundation, “About Us,” [www.hrrfoundation.org/about.html#paul](http://www.hrrfoundation.org/about.html#paul).
3. See note 1.
4. *Ibid.*
5. *Ibid.*
6. *Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.v. “Reconcile.”



Paul Rusesabagina explains his experience as depicted in the movie *Hotel Rwanda*. In the midst of genocide, Rusesabagina’s courageous efforts saved 1,200 lives.



# Unchained Memories

## Readings from the Slave Narratives

by Marcus McCoy

By the end of the Civil War in 1865, four million slaves were freed. Sixty-five years later 100,000 ex-slaves were still alive. In the midst of the Great Depression, the Federal Writers Project hired journalists to record the memories of these ex-slaves, composing *Born in Slavery: Slave Narratives from the Federal Writers' Project, 1936-1938*, located in the Library of Congress. The narratives' purpose is to preserve the "voices and sentiments of ex-slaves . . . to refute the rosy—and often racist—depictions of slavery propagated by scholars who were little more than apologists for the Confederacy."<sup>1</sup>

Those years of bondage were a terrible time for blacks. Slaves, though human beings, were

treated as animals and reduced to property. Sarah Gudger, an ex-slave from the narratives, commented:

I sho' has had a ha'd life. Jes wok, an' wok, an' wok. I nebbah know nothing but work. No'm, I nebbah knows whut it wah 't rest. I jes wok all de tim f'om mwnin' til late at night. I had t' do ebbathin' dey wah t' do on de outside. Wok in de field, chop wood, hoe cawn, til sometime I feels lak mah back sholy break . . . Lawdy, honey, yo' caint know whut a time I had. All cold n't hungry. No'm, I aint tellin' no lies. T de gospel truf. It sho is.<sup>2</sup>

Life as a slave was very difficult to endure; it was filled with pain and suffering.

The life of a slave offered no hope—not even in the life to come. Beverly Jones, another ex-slave from the narratives, shared memories of a text preached to the slaves:

They always tell the slaves dat ef he be good an' worked hard fo' his master, dat he would go to heaven, an' dere he gonna live a life of ease. They ain' never tell him he gonna be free in Heaven. You see

they didn' want slaves to start thinking 'bout freedom, even in Heaven.<sup>3</sup>

And for a long time, those who dreamed of freedom did just that—dream.

During BYU's Black History Month 2006, *Unchained Memories: Readings from the Slave Narratives*, was shown for the annual film series. In this documentary, actors and actresses such as Samuel L. Jackson, Angela Bassett, Don Cheadle, and Oprah Winfrey portrayed ex-slaves who shared their stories in the narratives. Imitating voices, expressions, and feelings associated with the ex-slaves' experiences, these actors and actresses brought the message of each narrative to life. Their performances bring the memories of the slaves back to life.

Compiled into the narratives, these memories and others are vital to the remembrance of slavery and its atrocities. With each memory recorded, a slave's perspective is brought to light, but without them the world will pacify the reality of slavery. These stories raise awareness in the world, helping to avoid the injustice of slavery's past.

### NOTES

1. Henry Louis Gates Jr., foreword to *Unchained Memories: Readings from the Slave Narratives*, by Lonnie G. Bunch et al. (Boston: Bulfinch Press, 2002), 9.
2. Sarah Gudger, quoted in *Unchained Memories*, 52.
3. Beverly Jones, quoted in *Unchained Memories*, 109.



**Above:** One of the benefits of the 2006 African American Children's Fair was the opportunity to make new friends and play with children from various backgrounds.

**Right:** Gary Lovely (left) and Michael Morris (right), members of BYU's football team, play hop scotch with children at the children's fair. Their presence as role models is important for Utah's young African Americans.



Photos by Marcus McCoy

by Joshua Molina

Caucasian middle class New Yorkers flaunted their fancy attire as they waited to enter the Cotton Club. An African American host greeted them at the door and showed them to their table. The only other African Americans present were either cooking or serving food, except for the main attraction: the talented musicians and dancers. As degrading as it was to perform in a nightclub where family and friends were not allowed to enter, these African American musicians were slowly changing the mindset of a racist and segregated society. A renaissance was under way in Harlem.<sup>1</sup>

At the turn of the century, many African Americans had the hope of living in a free nation where they could finally progress and reach their potential. What they found instead was a segregated South that retained many of the oppressive practices prevalent during the years of slavery. An exodus of former slaves made their way to the North where employment outside

with them.<sup>3</sup> But with the influence of African American entertainers increasing, they would soon be heard beyond the vibrato of their voices.

The presence of African American talent in New York led to the advent of all-black casts in Broadway musicals. Audiences flocked to watch the daily shows, but even they were segregated. African Americans were seated in the balcony while Caucasians were seated in the front. There came a time when African American performers, like actress and singer Lena Horne, had enough and would not perform in segregated theatres. After a while, opposition grew. Actors Equity, a group consisting of both white and black actors, officially refused to perform for segregated audiences.<sup>4</sup> This proved to be a huge victory for the equality movement.

The Harlem Renaissance became more than a literary or musical movement; it was a time when African American civil

# HARLEM Reborn

## Opening the Doors for Racial Equality

of farming opened doors for them. When the United States entered World War I, another wave of African Americans came to urban areas of the North where labor was in high demand.<sup>2</sup>

As new generations of educated African Americans made New York City their home, a cultural movement began. Since most of them were concentrated in Harlem, the movement became known as the Harlem Renaissance. Famous African American writers, musicians, and artists not only made a name for themselves, but used their talents to break down racial walls that had been built years before.

Harlem soon became a hub for nightclubs featuring African American musicians, clubs which were too enticing for many Caucasian patrons to ignore. Although guests enjoyed being served and entertained by African American singers and dancers, many did not want to share their “Whites Only” clubs

rights leaders were “reborn.” W.E.B. Du Bois and Marcus Garvey were among the top African American political activists of the time, and groups like the National Association for the Advancement of Colored People (NAACP) were established.<sup>5</sup> The power of united African Americans was blossoming, but could they stand up to the racist mentality of a nation? Segregation laws and lynching were still common in much of the country, but during the Harlem Renaissance African American activists seized the opportunity to fight back.

Garvey, of Jamaican descent, founded the largest organization of African Americans in North America, Latin America, and the Caribbean: the United Negro Improvement Association (UNIA). Inspired to fight the discrimination he faced as a young man, Garvey gathered support for the UNIA with over one million members worldwide. “I went traveling to South and



# Little by little, Caucasians began to see the African American as more than a laborer or an entertainer—they saw him as a talented artist, a witty writer, and a skilled musician. They began to see African Americans as people, even equals.

Central America and parts of the West Indies to find out if [racism] was so elsewhere, and I found the same situation,” stated Garvey. “I set sail for Europe and again found the same stumbling block—‘You are black.’”<sup>6</sup> Garvey’s non-traditional ideas were soon seen as too confrontational by Americans of both races. The United States government, feeling threatened by Garvey’s power, eventually deported him to Jamaica.<sup>7</sup>

Du Bois followed a different route to get his message across. He knew the power of the written word and started printing *The Crisis*, the official magazine of the NAACP. “One ever feels his twoness—an American, a Negro,” wrote Du Bois. “He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face.”<sup>8</sup>

Not all African American writers attained the heights of Du Bois’ success on their own. Caucasian patrons, like Carl Van Vechten, supported many African Americans in the arts. He was responsible for furthering the careers of many African American writers like Langston Hughes, Nella Larsen, Rudolph Fisher, and James Weldon Johnson.<sup>9</sup> He was intrigued by talented African Americans like Ethel Waters, a performer born into poverty whose gifted voice and graceful dancing granted her stardom.<sup>10</sup> To some African Americans Van Vechten was an advocate, to others he was seen as an enemy, but undoubtedly—like most people at the time—he loved the distinctly African American sound of jazz.<sup>11</sup>

Jazz became an essential part of breaking down the racial wall of intolerance. “The blues and jazz also influenced the way that African American writers wrote and African American artists painted—both during the Harlem Renaissance and after,” explained Jim Haskins in his book *The Harlem Renaissance*. “Moreover, this distinctly African American music and dancing had a greater effect on the majority white population than African American literary or artistic creations.”<sup>12</sup>

Little by little, Caucasians began to see the African American as more than a laborer or even an entertainer—they saw him as

a talented artist, a witty writer, and a skilled musician. They began to see African Americans as people, even equals. But it would still be years until that equality was in more than just the minds of some enlightened urban Americans.

Following the Harlem Renaissance, the country entered into the Great Depression. Rich people lost their fortunes in a matter of minutes. Banks closed and thousands lost their jobs. The economic balance that once oppressed African Americans in the United States was suddenly tipped over and many Caucasians became just as poor as most African Americans.

Yet, these tough economic times did take a significant toll on African Americans. Various nightclubs and Broadway theaters housing African American talent closed down. The government retired its funds from the Federal Theatre Project, a program that employed African American actors. It would not be until the 1950s when men like Martin Luther King Jr. and Malcolm X came to the scene that the country would once again realize the changes that gifted African Americans could make.<sup>13</sup>

Much has been accomplished since those early days in the 1920s. What started in Harlem has given people of all races living in the United States greater opportunities to progress than ever before. Those famous works will not only be immortalized in New York museums, but also in the hearts of generations affected by those courageous early artists and leaders.

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2. P. Stephen Hardy and Sheila Jackson Hardy, *Extraordinary People of the Harlem Renaissance* (New York: Children’s Press, 2000), 17–18.
3. See note 1, 53.
4. *Ibid.*, 76.
5. *Ibid.*, 33.
6. See note 2, 28–31.
7. See note 1, 29–31.
8. See note 2, 21.
9. *Ibid.*, 149.
10. See note 1, 64–67.
11. See note 2, 146–151.
12. See note 1, 41.
13. *Ibid.*, 75–76.

# Greater Than the Challenge

## MSS College Preparation Programs

by Liz Rhodes, Joshua Molina, Marcus McCoy & Thomas Reed

Multicultural Student Services (MSS) sponsors Xpeditions, Foundations, and Connections, three one-day summer programs for 8th, 9th, and 10th graders. These programs teach young students and their parents the importance of receiving a higher education. We hope each will discover that a lifetime of learning provides rewards far greater than the challenge to succeed.

### Xpeditions: Paving the Way

by Joshua Molina and Marcus McCoy

On May 20, 2006, Xpeditions began with get-to-know-you games led by volunteer counselors. Workshops in math, science, and English encouraged eighth graders to work hard as they begin high school. As the students rotated through the workshops, they had a chance to get to know their student counselors and ask questions about BYU.

At first, most of the eighth graders seemed timid, but they soon began to build trust and friendships with their leaders. Adam Ruri, Xpeditions student coordinator, commented, "[Xpeditions] is a great way to be introduced to BYU, and [those] involved . . . are excellent BYU students [who] are amazing examples and role models."<sup>1</sup> Examples of such role models came from a visit by BYU's rugby team, ranked second in the nation.

Xpeditions' focus is to help students and parents understand the importance of college preparation. "If they don't already have the focus of going to college, they need to change that mindset and realize that next year it counts," explained Ruri, "If [they] don't perform [well in high school], it's going to affect [their] ability to get a postsecondary education."<sup>2</sup>

Students must also remember that schools aren't just interested in GPA. "They need to develop themselves as a whole person academically, socially, spiritually, and even financially," said Anthony Bates, MSS Advisor and Xpeditions program coordinator.<sup>3</sup> Applying this holistic approach to high school careers increases the probability for success. Service, for example, develops qualities such as compassion and charity. For an Xpeditions service project participants made toys for children in Mexico, forgetting themselves to think of others.

The English workshop helped students develop self-confidence as they pretended to be news reporters for an imaginary station. One quiet student took a minute to open up, but after becoming comfortable on camera she gained confidence in her ability to do the task. This demonstrated that the students can succeed in new settings (like high school) by making an effort, thus building self-confidence.

### Foundations: "A Firm and Ample Base"

by Marcus McCoy

*Build to-day, then, strong and sure,  
With a firm and ample base;  
And ascending and secure  
Shall to-morrow find its place.<sup>4</sup>*

These lines suggest that while young, we must establish a firm underpinning to hold to as we progress upward. These lines from Henry Wadsworth Longfellow's poem "The Builders," inspired Foundations' theme: "Building from the ground up."<sup>5</sup>



Photos by Marcus McCoy

**Top:** Each student at Foundations had a chance to be tossed 5 to 20 feet in the air using an Eskimo Blanket and the strength of each person in the circle. The lesson from this activity motivated students to surround themselves with quality individuals.

**Above:** Each student at Xpeditions had an opportunity to help make toy cars for children in Mexico. Taking pride in their work and wanting to do their best, each student focused intently on the details of the car for which they were responsible.



Foundations invited ninth graders to BYU on May 13, 2006, to help them “start high school correctly, with college preparation in mind.”<sup>6</sup> Foundations (1) promotes student and parent awareness of goal setting, (2) advocates strategies of prioritization, and (3) explores available resources to deal with increasing social pressures.<sup>7</sup>

During a timeline workshop, participants were asked why we set goals. One student answered, “For a brighter future.” During this workshop each student created a timeline of their lives including preparations for future plans. Counselors taught that preparation leads to a successful future, but prioritization and goal setting drive such plans. Alexia Barnes, a BYU student volunteer, emphasized that goals need to be specific, measurable, attainable, realistic, and tangible.<sup>8</sup>

Utilizing resources is one way to attain one’s goals. Kent Garfield, a Springville, Utah, participant, was asked what he learned from Foundations and answered, “Support.”<sup>9</sup> This includes the uplifting support of friends, family, counselors, and teachers. “Every one of us needs the help of others. . . . We need to surround ourselves with good people [because that defines] who we will become,” explained Cedric Colby, a facilitator from the CLAS Ropes Course, who helped organize several activities.<sup>10</sup> For this purpose parents and students were introduced to MSS advisors.

Foundations involved parents through a system called Parent Track, which started this year in each recruitment program. Parent Track empowered parents to help their children prepare academically, financially, and socially for post-secondary education. One workshop encouraged parents to help children maintain self-identity within different social cultures. LaVay Talk, MSS advisor, posed the question, “Who are you?” then continued, “Some [students] don’t know who they are when they come to BYU’s campus.”<sup>11</sup>

Mele Garfield, mother of Kent Garfield, had concerns about her son’s future: “I want to make sure he’s heading in the right direction in his education . . . He needs a good education to compete [in a very competitive world].”<sup>12</sup> Following the blueprint shared at Foundations, students can establish “a firm and ample base” supported by setting goals, prioritizing, and using available resources.

## Connections: Infinite Possibilities

by Thomas Reed

“It’s kind of a reality check of how close college is and it helps you see what you need for college and [the future],” said Natasha Vu, a tenth grader who attended Connections this summer.<sup>13</sup>

With the theme “Academics create options,” Connections was held on May 6, 2006, to introduce students and parents to MSS. James Tanabe, a BYU senior from Kihea, Hawaii, commented that “[Connections] opens the door for them to see college from a different standpoint. When they see us as [successful] multicultural students, it gives them hope.”<sup>14</sup>

One workshop taught about balance. After handing out cookies, workshop presenters Carissa Flores, David Fonoimoana, and Marjorie Vasquez invited students to try some unique Connections confections. Tasting the results of some very unbalanced cookies with no sugar or too much salt, the students learned why balance is key in making sure class schedules—and cookie recipes—don’t leave a bad taste in their mouths.

Workshop leaders explained that the recipe for success in high school is through a balanced selection of courses. Familiarity with a variety of fields prepares students to study at the university level. “No

matter what your major is, you need to know a little bit of English and a little bit of math and science. . . . You still need that basic knowledge,” said Fonoimoana.<sup>15</sup> For high school and cookies, the right balance of ingredients opens up a variety of options with great rewards.

Parents also met with MSS advisors. Participating in a lecture entitled “The Importance of Positive Personal Relationships,” they discussed how to motivate children to reach their full potential in life. By maintaining strong family relationships, children learn to create positive friendships with others. Encouraging healthy relationships and diligence in academics, parents can be a big influence on teenagers’ success.

Connections taught participants to make informed choices about higher education, though it may seem distant. “School is difficult. Life is hard. . . . You’re going through times that are turbulent,” said Lisa Muranaka, director of MSS. “But I promise you . . . the harder you work now, the more it will be worth it in the future.”<sup>16</sup> With their options open, these students are prepared to examine their choices and invest wisely in their future.

\* \* \* \* \*

In addition to Xpeditions, Foundations, and Connections, MSS also offers SOAR, a week-long program for high school juniors. To register for the 2007 summer programs, visit [multicultural.byu.edu](http://multicultural.byu.edu) and click on *College Preparation Programs*.

## NOTES

1. Adam Ruri, interview by author, Provo, Utah, August, 2006.
2. *Ibid.*
3. Anthony Bates, interview by author, Provo, Utah, June, 2006.
4. Henry Wadsworth Longfellow, “The Builders,” in *Longfellow’s Poems* (New York: Thomas Y. Crowell, 1901) lines 29–32.
5. Juli Lambrechtsen, interview by author, Provo, Utah, May 15, 2006.
6. Darin Eckton, interview by author, digital recording, Provo, Utah, May 10, 2006.
7. Lisa Muranaka, et al., “Recruitment Program Mission Statement Draft Foundations” (Multicultural Student Services, Brigham Young University, 2005).
8. Alexia Barnes, “Timelines” (presentation, Foundations, Provo, Utah, May 13, 2006).
9. Kent Garfield, interview by author, Provo, Utah, May 13, 2006.
10. Cedric Colby, interview by author, Provo, Utah, May 13, 2006.
11. LaVay Talk, speaker, Foundations, May 13, 2006.
12. Mele Garfield, interview by author, Provo, Utah, May 13, 2006.
13. Natasha Vu, interview by author, Provo, Utah, May 6, 2006.
14. James Tanabe, interview by author, Provo, Utah, May 6, 2006.
15. David Fonoimoana, speaker, Connections, May 6, 2006.
16. Lisa Muranaka, “Academics Create Options” (speech, Connections, Provo, Utah, May 6, 2006).
17. Davin Wada, interview by author, Provo, Utah, May 9, 2006.



# rising to new heights SOAR 2006

by Liz Rhodes

“It’s funny—my mom sent me here just so I can learn to honor her and have more patience. She’s like, ‘go . . . learn something. Come back a new person,’” said Jaewon Hwang. “She just wants me to find myself.”<sup>1</sup> At the beginning of the week, Jaewon, from Little Neck, New York, watched as other students jumped from trees, rocketed by on the zip line, flipped liked trapeze artists from a giant swing—this was no ropes course for the faint of heart.

“I thought New Yorkers weren’t afraid of anything!” I yelled to Jaewon when it was her turn to jump from the tree, trusting that the others roped in on the ground would catch her fall. She peered down from the platform and took a deep breath.

“Well . . . um . . . this is a little different!” she shouted back.





SOAR is a little different. Even the name, Summer of Academic Refinement, hints that this isn't your typical summer camp: for one, the word "refinement" suggests it won't be easy, and two, "academic" implies that there will be some studying involved. Like that jump at the ropes course, attending SOAR is a leap of faith: faith in one's ability to soar, to realize one's potential, and to "Rise to new heights."

"My hope is that students [will leave SOAR] having an increased desire to push themselves academically, spiritually, culturally, and socially," said Sam Brown, 2006 SOAR coordinator.<sup>2</sup> Unlike Especially For Youth (EFY) and other summer programs at BYU, Multicultural Student Services (MSS) specifically designed the SOAR program to prepare multicultural high school juniors from around the U.S. for higher education. With three week-long sessions between June 26 and July 22, three hundred students attended this year.

"I've been looking forward to this week for the past three years—that's when my sister came," said Corina De Leon from Austin, Texas.<sup>3</sup> Jaewon Hwang arrived hoping "to meet new people, step out of my comfort zone . . . and just be able to adapt to difference."<sup>4</sup> And Evelyn Allbee from San Antonio, Texas came with hopes for her academia. "I'm thinking about coming here [to BYU]," she explained. "I want to learn how to take tests better and to prepare myself for college."<sup>5</sup>

#### *Everyday at SOAR*

With students looking for a lift academically, socially, culturally, and spiritually, SOAR activities were designed to meet their expectations. "The different activities we've chosen will help better prepare them for the BYU experience, [and] hopefully for a college experience no matter where they go," said Lisa Muranaka,

director of MSS. "And even if they don't choose to go to college, a lot of it is good for life preparation."<sup>6</sup>

In addition to these activities, students studied every day for the ACT (taken on Friday) and held daily devotionals. "At night before we go to bed we're able to calm down, read the scriptures, and take the lessons that we learned from the day and relate them to the scriptures," explained Lauren Vigil from San Diego, California.<sup>7</sup> These devotionals, in addition to daily prayers, spiritual thoughts, and uplifting activities helped bring the spirit of the Savior into every moment of the week.

#### **MONDAY**

##### *Ropes Course*

"My challenge to you today is to break free of that comfort zone!" yelled Cedric Colby, CLAS Ropes Course facilitator, to the sea of SOAR students arrayed before him. "It's important to understand that . . . as a team we are able to accomplish more, by far, than we

would ever be able to do on our own."<sup>8</sup> For many students, the ropes course was their favorite activity and a great start to the week.

"It really brought our group closer together because it required a tremendous amount of teamwork," commented Patricia Carlile from Honolulu, Hawaii. "There were times when it would have been easy to give up because it was so difficult, but we helped each other to get through it and achieve our goal."<sup>9</sup> If everyone didn't know each other well before the ropes course, this definitely was not the case by the end of the afternoon.

##### *Heritage Tour*

After getting to know each other at the ropes course, it was time to get to know BYU. "[BYU] is an extremely competitive and wonderful institution for your schooling and to increase your intellect," Sam Brown told a group of SOAR students gathered on the roof of the Spencer W. Kimball Tower. He emphasized that gaining knowledge makes us more like our Heavenly Father, so choosing to pursue higher education is an important decision.<sup>10</sup>

"[Deciding] where they want to go to school will greatly impact the rest of their lives," said Lisa Muranaka, who hopes participants will leave SOAR with "a better sense of who they are and how they fit in Heavenly Father's plan."<sup>11</sup> The Heritage Tour invited the students to think about their intellectual future and how they can be a part of BYU's heritage.



Students and counselors from the third session of SOAR meet together in front of the Salt Lake Temple. "My favorite experience at SOAR was the Temple Square trip. The spirit there was just amazing," reflected David Rusk, from Merritt Island, Florida (see note 12). The temple's spires draw the eye heavenward—the most effective way to reach greater heights.

**Far Left, L-R:** Mereane Atoafa from Huntington Beach, California, and Brian Thompson from Humble, Texas, prepare to can messages and candy at BYU's Food Quality Assurance Lab. The Lab Tours provide students with hands-on experience in different fields of study and available facilities at BYU.

**Left Center:** As part of the Heritage Tour, Bishop David P. Vandagriff of the BYU 28th Ward gives a group of SOAR students a spiritual message in the atrium of the Joseph Smith Building. At BYU, gaining spiritual knowledge is one fundamental of a well-rounded education.

**Near Left, L-R:** Chelsea Pineda from American Fork, Utah; Emma Jensen from El Paso, Texas; Heidi Schade from Heber, Utah, and Helen Levy from Tracy, California enjoy the view from the top of the Spencer W. Kimball Tower during the session one Heritage Tour. The tour provided SOAR students with a new perspective.





Crystal Miyamoto



Thomas Reed

**Left:** Alex Baldwin, from Meridian, Idaho, helps to spread mulch around BYU's LaVell Edwards Stadium. Each session includes a project for participants to learn the value of service—an essential part of BYU and the gospel of Jesus Christ.

**Center:** The SOAR program encourages students to seek higher education, whether at BYU or elsewhere. At SOAR, these high school juniors prepare for their collegiate future by studying for and taking the ACT.

**Right:** Donald Amesimeku, from Ghana, holds up a piece of traditional Kente cloth. This “ceremonial cloth . . . symbolizes royalty, history and deep cultur[al] values,” he explained (see note 27). Every year SOAR organizes Culture Share, an opportunity for SOAR students to share their culture with the whole group.



Angela Tam

## TUESDAY

### *Temple Square*

The day included academic classes, a BYU devotional address, and inspiring thoughts from guest speaker Howard Rainer. Rainer motivated everyone to think about the importance of culture, identity, decision-making, and opportunities to come. And in the evening, SOAR moved to Temple Square in Salt Lake City to discover our spiritual heritage.

“The spirit there was just amazing,” said David Rusk from Merritt Island, Florida.<sup>12</sup> After touring the Visitor’s Center, Conference Center, and Museum of Church History and Art, everyone watched *Joseph Smith The Prophet of the Restoration*, a new film by The Church of Jesus Christ of Latter-day Saints. “The Joseph Smith movie was very powerful, and I know that everyone left the theater with a deeper appreciation for the sacrifice of Joseph Smith and the first members of the Church,” said Roy Matsunaga from Mililani, Hawaii.<sup>13</sup> Nathalie Gomez from Strafford, Pennsylvania, commented that the visit to Temple Square “uplifted [her] spiritually to be a better neighbor, friend, person, and daughter of God.”<sup>14</sup>

## WEDNESDAY

### *Choosing a Major*

As if Temple Square didn’t promote enough self-introspection, why not throw choosing a major into the mix? SOAR students had the chance to learn about some of the hundreds of majors and opportunities offered at BYU. “[Choosing a Major] helped me get some perspective,” commented Nicholle Nautu from Laie, Hawaii. “It helped me open my eyes to more opportunities than just one.”<sup>15</sup> With the motto “Enter to learn; go forth to serve,” BYU encourages students to choose a major that will help them serve others with their gifts and talents beyond graduation.

### *Service Project*

Regarding “going forth to serve,” the SOAR participants had the opportunity to do just that. “The community service . . . was so

good, and it made me want to really go on a mission and serve the Lord and give back a small part of what He gave to us,” said Misty Nakayama from Kaunakakai, Hawaii.<sup>16</sup>

Each session of SOAR provided a different campus service project: week one, cleaning the Wilkinson Student Center; week two, the LaVell Edwards Stadium; and week three, the Joseph Fielding Smith, Widtsoe, and Talmage buildings. From cleaning trash cans and windows to reorganizing piles of plastic netting in the dusty caverns of the stadium, the students gave the gift of over seven hundred man hours of service.

“The students need to understand that service is one of the important [aims of a BYU education] if it’s not already important in their lives,” explained Lisa Muranaka.<sup>17</sup> SOAR counselors emphasized that service isn’t always about what you do, but your attitude about doing it. And with a positive attitude about service, it will remain in the pattern of our lives.

## THURSDAY

### *Hike the Y*

“That Y has become a symbol of this entire university,” said Sam Brown to the students, unfolding the history of the white Y on the mountain. “There was a rivalry and the school was not unified, and it was occupying the time of the students. . . . The school and the administration took a group of people that were fighting, some rivals . . . and they made [the Y] into something that stood for the entire university. It became a source of pride and unity for everybody.”<sup>18</sup>

Reaching the massive white Y on the side of the mountain isn’t exactly a stroll in the park. “The hike to the Y was challenging, but it was worth it,” commented Roy Matsunaga. “It was a good chance to help those who were having a harder time, and it was also a good chance to just get to know the others.”<sup>19</sup> That evening, the SOAR students would get to know each other even better through Culture Share.



## Culture Share

At this annual activity, each student presents something that represents their heritage: an item, story, song, legend, dance—anything. Epitomizing the purpose of SOAR, Culture Share realizes the importance of learning, sharing our cultures and traditions, and recognizing the worth of each individual. “I was able to appreciate others more for their cultures and differences,” said David Rusk. “In a sense, it has helped me to see all people as children of our Heavenly Father.”<sup>20</sup>

“Peruvian, Hawaiian, Samoan, Mexican, Native American, African American, Japanese, Chinese, Korean . . . I’m so glad I was introduced to so many special cultures,” remarked Patricia Carlile, “and I was really excited about sharing my own.”<sup>21</sup> Culture Share

brought the students together in a new way as they shared their lives, families, and traditions with each other.

## FRIDAY

### ACT

“Well,” mused Nathalie Gomez, “Do people really like to take big tests that can change your whole life? No. If you know anyone who does, let me know.”<sup>22</sup>

The week of prep classes and study culminated with the ACT on Friday morning. Though anticipated with anxiety and crossed fingers by some, all the preparation paid off. “I was well prepared, the counselors knew what they were talking about, [and] they gave helpful tips,” commented Joel Mehan from Dayton,

# Becoming a SOAR, Not Sore, Counselor

## The Counselor Experience

by Thomas Reed

To be completely honest, teenagers kind of scare me. I know it sounds funny, but as a teenager, I was immature and I thought I knew how the world worked. Though my family wasn’t rich by any means, my parents were great educational mentors. Plus, nine out of ten teens in the area graduated high school and went on to college afterwards. So I had a lot going for me as I began at Brigham Young University (BYU).

During my two years in the Arizona Phoenix Mission, I spent lots of time in inner-city Phoenix and on the Indian reservations of Arizona. Many of those people had trouble economically. And their educational programs struggled to find good teachers, responsible mothers and fathers, and positive peer relationships to help students succeed in education. I met and taught plenty of great families with intelligent teenagers; but at the same time, they did not hope for the same type of future that I had hoped for after high school. They didn’t think it was possible to succeed.

After hearing about SOAR, I remembered those great families and people who worked so hard but couldn’t break out of poverty. Although teens can be a handful, I

knew that all of them had hidden talents, skills, and personality traits that were yearning to break free. Sure, they had their struggles and issues at home, but imagine the change possible in one week while looking at the world from a different perspective.



This year’s counselors built friendships with high school students and each other during three SOAR sessions from June to July. **Back L–R:** Matt Serrao, Ryan Snow, Thomas Reed, Marcus McCoy, Keith Osai. **Middle L–R:** Traci Thinn, Rachel Gonzales, Melissa Smith, Gloria Pak, Joshua Molina. **Front L–R:** Liz Stubbs, Crystal Miyamoto, Nikki Ige, Angela Tam.

So I applied, was interviewed, and was hired as a SOAR counselor. In spite of all my fears, I opted out of being a grumpy disciplinarian. The honor code would still be my guiding star, but I decided that I could be an enabler as well. I wanted these students to really shine during their week of exploration at BYU. And indeed, it happened. One recent convert strengthened

his testimony as he shared it with others during devotionals and was uplifted by our heritage tour, service project, and Temple Square trip. Another bright student, who didn’t live near other minorities, ate and studied with teens from other backgrounds and shared his own. One Hispanic student from California realized that he had a talent for making new friends. Three students who couldn’t imagine any reason why BYU would accept them discovered that they were very strong candidates for admission for specific reasons.

My fears about leading groups of ten male SOAR students each week were totally dispelled. I didn’t have to be mean or controlling. And each week miracles happened.

Just as quickly as SOAR started, it was over. I hope their memories of this experience will

guide them to apply themselves in school. I left SOAR with new confidence, new friends, and spectacular spiritual experiences—all blessings designed by the Lord. I hope the students were inspired by SOAR as much as I was as a counselor.

Ohio.<sup>23</sup> “The classes really helped me,” said Roy Matsunaga, “and I got a better score than I did the first time I took it.”<sup>24</sup>

As a tangible academic challenge preceded by study in and out of the classroom, the ACT added a different dimension to SOAR. Students continue to comment about how beneficial the ACT and prep classes are as part of SOAR.

#### *Banquet & Dance*

Parents were invited to attend the closing banquet, featuring speakers, presentations by the SOAR counselors, musical numbers, a Hawaiian meal, and a slideshow. During the banquet, student speakers commented on their experience at SOAR. “It’s one of those programs you’ve got to actually experience to know how good it is,” Donald Amesimeku, from Paxton, Massachusetts, told the parents. “I know I came here for a reason and I was supposed to be here. . . . I know everything [we learned] is going to help us help other people.”<sup>25</sup>

After the banquet, the students attended their last activity, which was, as Patricia Carlile declared, “the best dance I’ve been to in my life!”<sup>26</sup> By the end of the week, with close new friendships and everyone much more comfortable to participate in the activities, whether or not to dance at the dance was *not* a question. And the next morning, after a week well spent, everyone parted ways and said goodbye to SOAR, holding on to lessons learned, new friends, and renewed spirits.

\* \* \* \* \*

Every year after three sessions of character-building activities and experiences, we hope SOAR gives each student a grander view of the future from a greater height, a future that includes a lifetime

of education, service, and spiritual growth. We hope each student will cherish his or her heritage and share it with the world. And we hope, as this year’s SOAR theme suggests, that each student will “Rise to new heights”—ever moving forward, ever reaching outward, ever reaching higher to those never-ending heights.

#### NOTES

1. Jaewon Hwang, interview by author, tape recording, Provo, Utah, July 10, 2006.
2. Sam Brown, e-mail to author, July 28, 2006.
3. Corina De Leon, student speaker, SOAR Closing Banquet, July 21, 2006.
4. See note 1.
5. Evelyn Allbee, interview by author, tape recording, Provo, Utah, July 10, 2006.
6. Lisa Muranaka, interview by author, tape recording, Provo, Utah, July 12, 2006.
7. Lauren Vigil, interview by author, tape recording, Provo, Utah, July 12, 2006.
8. Cedric Colby, recorded by author, Provo, Utah, July 10, 2006.
9. Patricia Carlile, e-mail to author, July 26, 2006.
10. Sam Brown, Heritage Tour, July 10, 2006.
11. See note 6.
12. David Rusk, e-mail to author, July 27, 2006.
13. Roy Matsunaga, e-mail to author, July 28, 2006.
14. Nathalie Gomez, e-mail to author, July 26, 2006.
15. Nicholle Nautu, interview by author, tape recording, Provo, Utah, July 20, 2006.
16. Misty Nakayama, student speaker, SOAR Closing Banquet, July 14, 2006.
17. See note 6.
18. See note 10.
19. See note 13.
20. See note 12.
21. See note 9.
22. See note 14.
23. Joel Mehan, interview by author, tape recording, Provo, Utah, July 14, 2006.
24. See note 13.
25. Donald Amesimeku, student speaker, SOAR Closing Banquet, July 21, 2006.
26. See note 9.
27. Donald Amesimeku, e-mail to author, August 30, 2006.

## At SOAR I Learned . . .

“ . . . it is possible to get into BYU. I learned that I myself have a fighting chance to get into a great school.”

*Nathalie Gomez  
Strafford, Pennsylvania*

“ . . . to overcome my anxieties and move out of my ‘safety zone,’ allowing me to make friends and really enjoy myself.”

*Corbin Rivera  
Pukalani, Hawaii*

“ . . . to work with other people and not be afraid, and to reach out and give service.”

*Lauren Vigil  
San Diego, California*

“ . . . to appreciate my [Hispanic] culture more. . . .

After SOAR I had a greater desire to learn more about this culture and have started speaking Spanish more often with my family.”

*David Rusk  
Merritt Island, Florida*

“ . . . I am braver than I think I am.”

*Chelsea Pineda  
American Fork, Utah*







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